

# DESTINY

*The Magazine of National Life*



## BRIDGING THE CENTURIES

*From the Promised Land to the Appointed Place*

[ PAGE 3 ]



**F**OR, lo, I will command, and I will sift the house of Israel among all nations, like as corn is sifted in a sieve, yet shall not the least grain fall upon the earth.

“And I will bring again the captivity of my people of Israel, and they shall build the waste cities, and inhabit them; and they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them.

“And I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, saith the Lord thy God.” (Amos 9: 9-15.)



# The Span of Prophecy



WE READ of Israel — the people of the Book — in Palestine, the Promised Land, growing into a great nation. Then abruptly, the historical record ends for ten of the tribes with the captivity and deportation of the House of Israel to Assyria. From then on the House of Israel appears no more in Bible history and because men have sought in vain to locate that portion of the people the story of lost Israel has grown into a legend.

Centuries passed and then in the Isles of the sea northwest of Palestine a new and virile civilization arose sponsored by a people in whose activities there is every indication of Israel rejuvenated and again active in her Divinely assigned role. More than two thousand years separate the time of Israel's disappearance in the east and — if this is the same people — her rebirth in the west.

The biblical history of the House of Israel ended when they were swallowed up by Assyria. Later, in the remote Isles, the phenomenon of the regathering and consolidation of the Anglo-Saxon-Celtic peoples occurred, and a new race suddenly appeared and assumed a dominant position in world affairs, evidencing in their activities every mark by which the prophets declared the House of Israel would be known in the latter days.

How can the intervening time be bridged? Research in the books of prophecy is the one sure method by which it can be accomplished with any degree of accuracy. For the inspired records of prophecy provide the bridge over which we may pass with assurance, retracing the steps of our forefathers and seeing the whole way over which they came. This is the tie by which the present is definitely linked with the

past. For prophecy, as Peter tells us, "Came not in old time by the will of men: but holy men of God spake as they were moved by the Holy Spirit."

Just prior to and following Israel's disappearance from the Promised Land the prophets began to paint a glorious picture of her ultimate restoration when under the New Covenant she will receive the promised blessings. Isaiah directs his prophetic message to this people declaring they would be residing in that day in the Isles of the sea. Nathan, the prophet, points to these Isles as the appointed place. While in the Promised Land Israel was denounced for her sins and idolatry and sent into captivity. The prophets prophesied that after centuries of wandering, as the people trekked westward, they would regather in the Isles north and west of Palestine and become a company of nations, thence, continuing westward, they spread abroad to inherit the desolate heritages and become the great people of the United States of America.

The importance of prophecy cannot be overlooked for it fills the gap of centuries and is, in fact, the key to an understanding of events today. Prophecy demonstrates the actuality of things as they are and their relationship to things as they were, connecting the past with the present and revealing in the present the people of the past.

We may pass again and again over the span of prophecy until the chasm of centuries is so completely bridged that the present and the past become one. So, today, the Israel of the past and the Israel of the present are one, found in the Anglo-Saxon-Celtic peoples, as God calls His Chosen to recognize their origin and arise to Kingdom responsibilities.

**Y**OUR attention, as you read this publication, is directed toward the destinies of the nations of the world, the war, and our changing economy. The conclusions are based on the *only* authoritative source — the prophecies of the Holy Bible. In this way one can know the purpose and outcome of present chaos and you may well be startled, if this is your first acquaintance with its *national* phase, to discover the Bible as the most modern Book in the world. Containing information we must all shortly take into account, it deals mainly with the origin, history and destiny of *one* race and it is very probable that *you* are of that race, thus both the Bible and DESTINY deserve your consideration and study.

DESTINY identifies the Anglo-Saxon-Celtic and kindred peoples as the House of Israel under the leadership of the United States of America and Great Britain, and proceeds to prove it to be true. The magazine itself is published by plain Americans who have seriously studied God's Word in the Scriptures and who have seen God's hand in American and world history. We are not introducing a new religion. We are not a sect. In a time when esteem for the Bible has greatly declined, we stand for the truth of the Book as applied to the spiritual, economic and political life of man on the earth and so have formed a non-profit organization — which is undenominational — to publish these truths in order that others may possess this important information.

Our responsibility in these matters is deepened by the fact that the Anglo-Saxons are the people with whom God made His unalterable Covenant, and upon whom He laid His Law. That is, we accept the Scripture which describes a servant race appointed by God as the earthly vehicle of His purpose to the nations. This people He called *Israel*. Selected, disciplined, dispersed on their mission, they are here now — these are still Bible times in the truest sense — and it is a marvelous, continuing-on-through-the-centuries history. For we note that Israel left Palestine, while the Jews remained. We trace Israel out of the East and across Europe to their new settlement in the Isles, then on to America. By

## FOREWORD

what the prophets wrote of them, what the monuments record, what the traditions preserve, by the "way-marks" they left at various stages of their journey, but mostly by the way they have fulfilled, unconsciously, what the Word of God states concerning them, and by the innumerable evidences of God's providence in their present situation, we know who and where they are, and what they will do.

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*Israel!* To many folk, today, the true meaning of this lovely name is lost or obscured. The fallacy persists that the ancient Israel people were chosen by God as an object of favoritism. God's choice of Israel still stands as a positive fact; yet there is no question of favoritism. The people of Israel were chosen for *service*. God called Israel to convey, to all mankind, the blessings of peace, happiness and true progress. While performing that service, God guaranteed to Israel the reward which every faithful servant should receive: the benevolence and protection of the Master. He placed

His own name upon them, for Israel means "a prince with God," and He commanded them not to "take it in vain." That they did take God's name in vain — and so lost it — is a matter of history. That they will again carry it — to God's honor and service — is clear from the Bible, and is the subject of our publication.

Like the name Israel, *Anglo-Saxon* is a noble name when clearly understood. As here used it does not stand for the Nordic racial theory or for the exaltation of any nation. We exalt God, not man. And we recognize that all who are "born again" and believe in Jesus Christ, regardless of his or her race, will partake of the blessings of the Covenant. We emphasize the Anglo-Saxon-Israel fact, however, and thus make Israel's identity clear, because it has been so grossly neglected and misunderstood in Bible teaching and is *essential* to an understanding of the prophecies and plan of God as contained in the Bible.

We see in the Bible plain guidance for the spiritual life of the soul, for the moral order of society and for the economic process of community and national well-being based on justice and equity. We find the moral order by which God intends to make obsolete the pagan order under which we still live. We see our Israel forefathers as they lived in alternate obedience and rejection of the Law, with consequent prosperity, punishment and correction. We have the Voice of God recalling us to our allegiance and foretelling the consequences of certain courses of action, and we have our Lord offering to set up completely the Kingdom of God on earth in its spiritual, economic and moral elements with Himself as King.

Thus we stand for *the whole law of God and the whole Gospel of Christ!* In large and general terms, this defines our position. We are anti-nothing and pro-everything relating to God's revealed purpose. We publish the neglected truths concerning the Kingdom or Government of God, for peace and justice, and concerning the people of God who continue today — the same people with the same work — now nearing the time of the full entry of the rule of God among men.

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## THE MARCH OF HISTORY

### RIGHTEOUSNESS VS. UNRIGHTEOUSNESS

AT THE Yalta Conference Stalin pledged free elections in Poland, agreeing that the Soviet Union would respect and maintain the sovereign independence of that nation.

Since that pledge was given Russia has foisted upon Poland the familiar communist methods of oppressive government with concentration camps, terrorist police and other means of destroying public opinion and the right to freedom of expression and action. Poland today is far more subject to the cruel heel of a relentless oppressor than ever before. Yet there are those who think of the Russian experiment in government as equivalent to the fight made for our independence by the original thirteen colonies of the United States.

There is no comparison, as a little serious thinking will clearly show. When did our forefathers kill in cold blood between thirty and fifty millions of people in order to establish themselves in authority and power? The leaders of the Russian revolution did this very thing, torturing and killing millions. The Soviet Union has declared war against God and His son Jesus Christ. When in trouble our colonial forefathers recognized God and turned to Him for help. A case in point was the time Benjamin Franklin called for a season of prayer that God might give direction to the Constitutional Committee in their deliberations. The present Russian leaders say there is no God but we declare on our coinage "In God We Trust."

The government of the United States is patterned after the Israel form of administration before the people demanded and received a king. The British government is patterned after the Israel administration when they demanded and received a king. Property rights, freedom of speech and expression, individual liberty and the sanctity of the home were all cardinal points in the program of our undertaking. The fundamental principles we hoped to perpetuate are set forth succinctly in the preamble to our Constitution. The results which followed have justified these declared purposes. If the results of Soviet rule were

summarized in a preamble based upon the objectives actually attained it would read somewhat as follows:

"We the leaders of the Soviet Union, in order to form a more perfect system of regimentation and control, establish concentration camps, insure domestic apprehension, provide for common impoverishment, promote general oppression and secure the blessing of centralized power for ourselves and ourselves alone, do ordain and establish this Union of the Socialist Soviet Republics."

There is no likeness whatever between the Soviet system of tyranny and oppression and that of liberty and justice established under our Constitution. It would be as sensible to compare righteousness with unrighteousness, God and Mammon, Christ and the Devil, for Communism, as practised by the Soviet Union, is an abortive move to counterfeit the Kingdom of God and His righteousness. Because it is of evil its fruits are evil, as evidenced in Poland and other unfortunate countries where the authority and power of the Soviets have become supreme.

### RUSSIA AND IRAN

WHEN will our nation face realities? Regardless of propaganda to the contrary the revolution in Iran is merely a cleverly devised scheme engineered by Russia in her plan to take over that nation. This revolution has occurred in Soviet occupied territory and is being engineered by Moscow.

Russia has no intention of getting out of Iran according to the agreement that at the close of the war Great Britain, the United States and Russia would withdraw their troops from this territory. Great Britain and the United States have withdrawn most of their troops but Russia is stalling for time and is still there. The present revolution is merely an excuse to continue keeping her troops in Iran and is in line with a policy which will enable her to declare it is impossible to leave.

In the article "Final Theater of War," DESTINY for September, 1944 we said:

"Russia, or Gog, will have the choice of two gates through



which she might pass in the move upon Palestine. One would bring her down through Constantinople, Turkey and Syria and direct to Armageddon. But this route would be hazardous as the British in control of the sea could make this highway to Palestine difficult, and besides Armageddon and Haifa would be strong, impregnable positions in a direct move against this end of the Israel line of defense. The second gateway would be between the Black and Caspian Seas and by choosing this route through the Caucasus for the main attack the Russian hordes, with their allies, would be sufficiently remote from access from the sea that the British naval power would be of little use against them and could not interfere with their line of march. A study of the map will verify all this and show the tactical strength in a move from this direction against Palestine using Iraq and Iran as the basis of operation. Ezekiel confirms this in declaring that Persia (Iran) would be with Gog in this coming great campaign (Ez. 38: 5) and Russia is already in occupation of a large part of this territory.

"Moving westward from Persia (Iran) as the base of operation the main force of the northern army would aim to strike at the center of the Israel line of defense as this would be out of range of the fleets at both ends of her line. Again consulting the map it will be seen that this will bring the attacking enemy into the vicinity of the Dead Sea, crossing the river Jordan just north of this sea and thus invading Palestine at this point."

A year after the publication of this article Russia is making moves to consolidate her position in this region. The prophetic picture is unfolding at a rapid pace for history is but the unrolled scroll of prophecy. Blind indeed are those who fail to recognize the significance of events and particularly that part the Russian bear is destined to play in the closing scenes of the present age.

The day of the Lord is near when the accuracy and truth of Scripture, the certainty of prophecy and the identity of the Anglo-Saxon-Celtic peoples with the House of Israel are to be established. The Soviet forces are already moving in accord with the plan, as set forth by Ezekiel, and thus are foreshadowing coming events which should make every Christian Bible student alert to the momentousness of the times in which we live.

## DESTROYING INITIATIVE

IT USED to be the hope of every ambitious young man born in America, or who came to our shores from abroad, that through hard work and sacrifice he might become an independent and successful businessman. Destroy that incentive and men will not long continue to labor.

After all, the desire for possessions and security is ingrained in the hearts of all men. The very laws of God presuppose that men everywhere will desire to acquire possessions and so the injunction "thou shalt neither covet nor steal," is set forth as part of the ten commandments, forbidding the acquiring of possessions by violence.

America has furnished splendid opportunities which have brought reward to the industrious, making this country the land of opportunity as well as contributing to building a great nation.

What is now taking place to change all this? A type of thinking, not based upon individual initiative but trending toward overall government control, has turned the tide against the spirit of individual enterprise. To all this has been added excess taxation, the destroyer of any people when such levies take away one's possessions.

The power to tax is a power to destroy and when there is

no limit to the burden a government imposes upon its people, destruction of property is only a matter of time. Continued increase in taxation will finally reach a point where the very business from which government expects to secure revenue will be destroyed. There is also a point at which, if government insists upon going on with the present tax program, diminishing returns will result and the ability to produce increased tax returns will be completely defeated.

In an editorial in *The Boston Traveler* for November 26, 1945 it was pointed out that industrial establishments had grown in our country like the proverbial green bay tree but that Uncle Sam has recouped from the individual and the states have gleaned in the footsteps of his reapers. The editorial then quotes a local financial authority as follows:

"If a man with \$50,000 net taxable income invests \$10,000 and gets \$1,000 in dividends, the federal government gets \$780 and the state \$68 and the man who makes the investment and runs the risk keeps \$152.

"A man with \$100,000 net taxable income who makes the identical investment pays the federal government \$920, the state \$68 and keeps \$12.00 himself. The man with \$200,000 net taxable income pays Uncle Sam \$940 of his \$1,000 dividend, pays the state \$68 and makes up the \$8.00 deficit out of his own pocket."

The average man may shrug his shoulders and reason that he isn't affected by all this because he will not handle such sums of money. Actually such reasoning is shortsighted for it is vital to all that men with money to invest be encouraged to start new enterprises and thus create opportunities for work. Destroy that incentive to invest assets, or take risks involving investments, and it will not be long before prosperity in the United States will decline and everyone, regardless of his position, will suffer.

There is a solution and while taxes are essential that governments may have revenue, the law of the Lord limits the amount a government may levy against the people to the double tithe which will not exceed 20 per cent of a man's earnings. No indirect taxes of any kind would be allowed nor levies against personal or real property.

Men have been looking for a post-war period of prosperity and until the above problems are solved according to the righteousness of the law of the Lord they will look in vain. The very conditions of strife in industry and confiscatory taxes will not only prevent the coming of such prosperity but will sound the death knell to opportunity, initiative and individual enterprise so instrumental during the past century in building this country into a great nation.

## EGYPT IN THE NEWS

EGYPT aspires to make her independence more complete as seen in the present move to revise the Anglo-Egyptian treaty of 1936. This revision, if undertaken, will involve the future security of the British lifeline through the Suez Canal to the Far East.

The Egyptians are demanding that all British troops leave their country. According to the treaty, Britain should have long since withdrawn her troops to the Suez Canal Zone, but the war intervened, and now the Egyptian demand is for complete evacuation of their country. Cairo further wishes to end the Anglo-Egyptian administration of Sudan and join that territory to Egypt.



Thus Egypt is moving to make the Egyptian independence complete, for while the treaty of 1936 theoretically ended British military occupation of Egypt and the so-called capitulatory regime, under which foreigners enjoyed special privileges, Cairo aspires for greater freedom of action.

Following the signing of the treaty in 1936 we published in *DESTINY* for September, 1937 the prophetic significance of the new Egyptian independence from which the following is quoted:

"After many centuries Egypt has again become an independent state. On July 29 the new ruler, Farouk I, was acclaimed king in Cairo and both there and in Alexandria the people went wild in their celebration.

"But the real significance of what has taken place in Egypt is not yet realized. News-writers, as well as the general public, seldom appreciate the true importance of current happenings which start trends destined to greatly change the course of world activities. Especially does this seem to be so when there is a prophetic reason for that which transpires . . .

"Now it is not merely accidental that simultaneous with front page news concerning Palestine we read of Egypt actually moving towards complete independence. Palestine is prophetically associated with the ultimate establishment of peace under the administration of laws of righteousness, while Egypt is linked with the things of the world and is prophetically associated with forces that will move for the purpose of destroying peace! In both Palestine and Egypt there is similarity in some things, but at the same time we find them in extreme opposition one to the other.

"While the origin of Egypt is lost in antiquity, it played through the centuries a most active part in the destiny of the nations around her. With the two exceptions of the land of Palestine and Jerusalem, *Egypt is mentioned more times in the Bible than any other country or city.* The present day activities and their meaning cannot be ignored if one would fully understand the trend of modern developments, for these events are but fulfilling ancient predictions.

"The independence of Egypt was requisite as she moves towards the place she is to occupy in modern activities."

Isaiah has forewarned that trouble would descend upon Egypt because her leaders would lack wisdom, making foolish demands in light of their claim to be descended from the mighty Pharaohs.

Actually the future hope of the Egyptians for security and peace is not to be found in further independence but rather in remaining under the protectorate of the British Empire. It is no secret that the enemies of Great Britain have been working to stir up trouble for her in Egypt while prophecy shows that Egypt will deal treacherously with Israel-Britain. Ezekiel describes Egypt as a reed-like crutch to the House of Israel and then declares:

"When they leaned upon your handle you split and gashed all their shoulder; and when they leaned upon you, you broke, and shook all their waist!" (Ez. 29: 6-7, *Ferrar Fenton Trans.*)

Many small nations would welcome the privilege of becoming a part of the Israel commonwealth of nations if they knew the protection this would give against future evil aggression. Egypt, however, has failed to realize her privilege and is pursuing a course which will lead to her undoing. Isaiah speaks of this spirit:

"The Lord hath mingled a perverse spirit in the midst thereof; and they have caused Egypt to err in every work thereof." (Isa. 19: 14.)

Attention is called to the importance of Egypt in the

article, "Final Theater of War" in *DESTINY* for September, 1944 where the Egyptian role is described in the significant part she will play in the closing scenes of final world conflict. Egyptian moves will bear close watching by every prophetic student for contemplated action by Cairo has a most significant bearing on the critical Eastern question.

## MISUNDERSTANDING RUSSIA?

WHENEVER one questions the sincerity of Russian aspirations or challenges her good faith there are always certain friends of the Soviet Union who immediately exclaim, "You misunderstand Russia."

It would be well if these American friends of Moscow would read and consider the following facts set forth in November 15th issue of *The Patriot*, London, England:

"It is a popular fallacy that many of the present difficulties are due to not understanding Russia. The difficulties are of Russian making, and have become prominent because, at last, we do understand her and have given up appeasement. This appeasing policy, obviously, was a profound mistake, seeing that Communists have an insatiable appetite, and will go on nibbling until they have devoured the civilized world. They expect — and get — help from non-Communists, but give nothing in return. Instances of this are, among others:

"(1) Atomic Energy: The U. S. A. and the British Empire have spent hundreds of millions in research work and experimental manufacturing methods. Russia, crying out as usual, that she cannot trust us if we do not trust her, is trying to get our secret for nothing. She knows we have, temporarily, something she has not got, and that it gives us strength which would be used to force her into fair dealing. It is much more likely that Russia wants the atomic secret for threatening other countries, than that she wants it for commercial reasons.

"If knowledge is to be pooled let us first insist on payment in cash from those nations wishing to participate. There is no reason why the U. S. A. and the British Empire should bear the whole cost. It would take Russia some time and a great deal of money to arrive at the knowledge we possess, and during that time her political position is weakened internationally.

"(2) The Eastern European Black-out: We all know how impossible it is to get the truth about Eastern Europe where the influence of the western powers has been eliminated. On the other hand Russia expects to be allowed to see what she wants to, and to criticize as much as she likes. She has her fifth column in every country, the local Communists and other subversives. She can exclude us from Hungary because 'our legitimate interests are not involved.' What does she consider our legitimate interests? Politics and trade apparently are not among these. Yet she demands, and is admitted, to the directing body of Tangier where it would be correct to say she has no legitimate interests. She agitates against General Franco's regime, but if we ask questions about the happenings in Poland we are accused of being Fascists.

"(3) Trial of War Criminals: These may be divided into two categories:

"(a) Criminals who have tortured and killed defenseless persons who were in their charge. As we fought the war to establish civilized humanitarian methods in both peace and war, we can, and do, agree to the trial and punishment of this type of criminal. But why stop at ex-enemy criminals? What is wrong for the enemy, was wrong for the so-called United Nations. We rightly admire the fighting qualities of Russian and Jugo-Slavs, but we are well aware that their methods are barbarous. It would be very interesting to get ex-enemy states, and Poland, to submit lists of Russian and Jugo-Slav war criminals.

"(b) Political 'criminals', who in many cases committed no crime except to be on the losing side, and to be anti-Communist. Russia has established the black-out so that we will not interfere

with her while all in this category in the Russian occupied countries are murdered. She imagines that this will stop anti-Communist or anti-Russian movements ever rising again. What an outcry there would be if we were to condemn the Communists who opposed the war against Germany before the forced entry of Russia.

"We did not destroy the Nazi system in order to establish the even more terrible Communist system. Yes! We understand Russia."

It would be well if America ponders carefully these facts that we might not be taken unaware when the Soviet leaders move to complete their program of military conquest.

## RIDICULE IS NO ANSWER

RECENTLY articles have appeared in monthly periodicals in which the Great Pyramid has been under discussion. In the *Good Housekeeping* Magazine for December 1945 an article entitled "Those Fake Prophecies" undertakes to ridicule the revelation of the Great Pyramid. Now ridicule is the weapon used by those who cannot face the issue, refute the evidence or who dare not meet the facts.

Editors of popular magazines have opened the columns of their periodicals to writers who belittle and ridicule truth. The result is a type of material, authored by those who haven't the mental faculties nor spiritual perception to sift the chaff from the wheat, which brings together a conglomeration of predictions, some mediocre, some bad and some even vicious. The method of presentation used proposes to belittle, ridicule and even smear the actuality of divine revelation.

George R. Riffert in his book "Great Pyramid Proof of God" \* states that in both Egyptian and Babylonian literature evidence is given that the Great Pyramid was not built by an Egyptian. As a result of this and other testimony the conviction becomes inevitable that while this World Wonder stands in a pagan land, it is not pagan. This fact is borne out by Dr. Seiss who said:

"Egypt was a hot-bed of idolatry from the beginning. Its people began by the worship of heroes and heavenly bodies, and ended in the worship of bulls, cats, crocodiles, hawks and beetles. Their false religion was in full sway when Cheops was born. Lepsius tells us that the whole land was full of temples, filled with the statues of kings and gods, their walls within and without covered with colored reliefs and hieroglyphics in celebration of the virtues of their hero gods and their divine and ever faultless children. Nothing, even down to the palette of a painter, the style with which a lady tinted her eyelashes, or a walking stick, was deemed too insignificant to be inscribed with the name of the owner, and a votive dedication of the object to some patron divinity. And yet, here is the Great Pyramid, the largest, finest and most wonderful edifice in all Egypt, situated in the midst of an endless round of tombs, temples and monuments, all uniformly loaded down with these idolatrous emblems and inscriptions, and in all its long avenues, Grand Gallery and exquisite chambers, in any department or place whatever, there has never been found an ancient inscription or slightest sign of Egypt's idolatry! In the center of the intensest impurity, the Great Pyramid stands without spot, blemish or remotest taint of the surrounding flood of abomination."

Let those who ridicule please explain this fact. We challenge these men to point out major errors in the writings

\*"Great Pyramid Proof of God" by George R. Riffert. 226 pages, \$2.00 postpaid. Destiny Publishers, Haverhill, Mass.

of those who are considered experts on this monument. They will find 99 percent of the statements of qualified students of Great Pyramid prophecy to be true. Surely those students are entitled to a one percent margin of error in judgment and deduction through faulty human reasoning from known to unknown facts!

This is the day when ridicule and unbelief are rampant and these writers use a few questionable deductions upon which to establish their entire case. Their failure to recognize the accuracy of the overwhelming evidence known today to every student of Great Pyramid prophecy but emphasizes their biased attitude and unwillingness to believe that God can reveal coming events before they come to pass. The oft repeated scriptural statement, "In the selfsame day it came to pass" is meaningless to them.

The utterances of the prophets, the entire record of the Bible and of Him whose testimony John is informed "is the spirit of prophecy" is of no value to these egoists. However, the verdict of time will shortly demonstrate the spiritual poverty of those who ridicule the truth, for in the march of events they who would heap contempt upon others will one day be subject to confusion themselves and the object of public scorn.

## A PEACEABLE MULTITUDE

REFERENCE was made in *DESTINY* for December 1945 to Esdras' description of destruction of a great multitude by atomic energy in the article, "Behold, He Cometh," citing Esdras 13: 10-11.

Following this description of sudden and fearful destruction, leading the prophet to exclaim, "When I saw this I was afraid," is the statement that the Son of man then calls unto Himself another peaceable multitude.

Esdras is told that this peaceable multitude are the ten tribes of Israel:

"And whereas thou sawest that he gathered another peaceable multitude unto him; Those are the ten tribes, which were carried away prisoners out of their own land in the time of Osea the king, whom Salmanasar the king of Assyria led away captive, and he carried them over the waters, and so came they into another land. But they took this counsel among themselves, that they would leave the multitude of the heathen, and go forth into a further country, where never mankind dwelt, That they might there keep their own statutes, which they never kept in their own land. And they entered into Euphrates by the narrow passages of the river. For the Most High then shewed signs for them, and held still the flood, till they were passed over. For through that country there was a great way to go, namely, of a year and a half: and the same region is called Arsareth." (II Esdras 13: 39-45.)

This cannot possibly represent the Jews who today do not fulfill the requirements of the multitude, nor are they peaceable, as evidenced in their activities pertaining to Palestine. Furthermore Judah was taken to Babylon, not to Assyria, and we have traced the ten tribed kingdom of Israel along the route Esdras tells us they passed as they moved westward through southern and central Europe.

Anglo-Saxondom desires peace and with the cessation of hostilities has rapidly returned to peaceful pursuits completely disregarding the fact that nations bent upon conquest are even now preparing for further evil aggression. It is this people, the descendants of ancient Israel, whom the Lord will gather, for they are the House of Jacob today and will become the Kingdom over whom the Angel told Mary our Lord would rule.

# Jeremiah Receives His Commission

By HOWARD B. RAND

THERE is no sin greater nor so destructive to faith as disbelief in God's commands and promises. In order to secure information from the present day accepted scholars time has been spent studying Bible dictionaries and reading Bible encyclopedias on Jeremiah without finding a single indication that this prophet, commissioned of God, was able to carry out his full mission. God assigned to him a task to root out, pull down and destroy, and then the most important part of his work, *to build and to plant*. The fulfillment of this final phase of his mission is completely overlooked by the scholars who have written on the life of Jeremiah.

Even when dealing with the written record of the book of Jeremiah scholars question the authenticity of portions of it and doubt its declared authorship. With such an approach to a study of Jeremiah men are aiding and abetting the multitude of unbelievers in their desire to disprove the Word of God.

## *Jeremiah's Mission*

Because Bible history does not record the fulfillment of this last part of Jeremiah's mission and is silent concerning the prophet's whereabouts, the doctors of divinity, upon arriving at the end of the book and finding no mention of the building and planting, have implied, as well as actually taught, that he failed to complete his mission and died in Egypt. Even the so-called fundamental group follow the lead thus established and also assume Jeremiah died in Egypt early in the 70 year period of Judah's captivity. They, too, are bringing discredit upon the divine origin of this prophet's mission "to build and to plant."

If Jeremiah failed to carry out the latter part of a commission for which he had been called, his authority was not from God, for God never called a man to fulfill a mission without preserving his life for that purpose. If his call was of God, and divinely given,

then the work assigned to him must have been completed in its entirety. There is no alternative.

Because Bible students fail to recognize the need of accepting the accuracy of the account of Jeremiah's mission they have been unable to do other than give an imperfect and far from complete account of this prophet's life. When the facts are made known it will be found that the building and planting phase of his commission is far more important to the nations of the world than the fulfillment of the destructive portion.

## *Belief in Prophecy Essential*

It is the purpose here to present a study of the activities of this prophet of God which will vindicate the record and prove God is true, keeping all His promises and sparing the life of Jeremiah for the completion of his mission. We accept the findings of the scholars that Scriptural history records only the fulfillment of the first phase of Jeremiah's mission: the rooting out, pulling down and destroying. We maintain, however, and can prove that Scripture *prophetically* points to the time and place where the building and planting would occur far removed from the land of Palestine.

Unfortunately the accuracy of the writings of the prophets mean little or nothing to the scholars and so the clues which should have opened their eyes to the marvelous and more glorious fulfillment of the building and planting phase of Jeremiah's mission are wholly lost to them. Were they willing to accept the inspiration of prophecy there would unfold before them a record of activities in the moves of Israel to the appointed place which would enable them to accurately trace Jeremiah's westward trek. Bible history records the first phase of Jeremiah's mission, prophetically points to the second and secular history records the completion of the building and planting.

## *Jeremiah, the Man*

One characteristic of the book of Jeremiah is that we not only have a fuller account of the life and career of the prophet while in Palestine but we know more about his own inner life and personal feelings than we do of any other prophet. By nature Jeremiah was gentle and tender in his feelings and also sympathetic toward others. Because of his nature God had to make him strong, firm and as unmovable as iron in order to carry out his mission, the first portion of which was to pronounce hard and unmerciful judgment upon his people. Another marked characteristic of this prophet was his inward spiritual relationship to God.

## *Jeremiah's Home*

Anathoth, the home of Jeremiah, was a city in Benjamin situated about two and a half miles north of Jerusalem. This city was assigned to the priests (I Chron. 6:60). It was destroyed by the Chaldeans but rebuilt in the time of Nehemiah (Neh. 11:32). Today nothing remains but a few poor houses on the bleak mountainside, surrounded by mounds of rubbish and hewn stone. Its present condition verifies Jeremiah's denunciation of the city whose young men threatened to kill him if he continued to prophesy in the name of the Lord. History has revealed that cities come under condemnation as well as individuals for their evil acts and Anathoth suffered judgment for the sins of its people.

## *Time of Call*

Contemporary prophets, active during some part of the time when Jeremiah was prophesying, were Daniel, Ezekiel, Habakkuk, Zephaniah and perhaps Obadiah; and it is a Jewish belief that Zechariah was also a contemporary.

Jeremiah was of the priests who were in Anathoth in the land of Benjamin.



He was a mere youth when called of God and his commission dates from Josiah's 13th year. This was the year 3377 A.M., or 623 B.C. This young man was called to be a prophet to the nations and the scope of the assigned task is given in the first chapter of his book.

Jeremiah prophesied forty years in Palestine, confining his major work to Jerusalem and this was the final probationary period before Jerusalem was destroyed and the temple burned. The same number of years cover the Acts of the Apostles at the end of which the Temple was again destroyed and the city burned by the Roman Armies.

### *The Call*

The detail of Jeremiah's call is set forth in the first chapter of his book where he specifies the times the word of the Lord came unto him. The expression "The word of the Lord came" is a formula almost entirely confined to the two prophets who were priests, Jeremiah and Ezekiel. The account clearly indicates that Jeremiah talked face to face with the Lord and he records the audible speech which passed between them. Just as God spoke to Abraham (Gen. 15: 1-18), and later to Moses, so the Lord God spoke to Jeremiah. In addressing the prophet the Lord said:

"Before I formed thee in the belly I knew thee; and before thou comest forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations."

Chosen and consecrated for service Jeremiah was selected to be a prophet to the nations before he was conceived in his mother's womb. God in his foresight and foreknowledge knew the type of child who would be born to the parents of Jeremiah whose characteristics when grown to manhood would make him suitable for His purposes.

### *God Gives Inspiration*

Just as Moses tried to excuse himself because of his speech so Jeremiah declared he could not speak, his excuse being that he was but a child, *i.e.*, a young man perhaps in his early twenties when the call came to him. One of the interesting facts regarding God's messengers was their reluctance to accept the responsibilities asked of them. God selected a type of man in practically every instance who felt he was neither worthy nor qualified for the task assigned. Jeremiah was no exception and when he objected the Lord answered:

"Say not, I am a child: for thou shalt go to all that I shall send thee, and whatever I command thee thou shalt speak. Be not afraid of their faces: for I am with thee to deliver thee, saith the Lord."

Jeremiah could have refused the call and rejected the responsibility for all men are created with free-will. If he had rejected God's demand his personal suffering would have been great for, as said to Paul, he would have been kicking against the pricks to his own hurt. But Jeremiah did not refuse or accept the call. God promised him an audience of those to whom he was to speak. The Lord then touched Jeremiah's mouth and said:

"Behold I have put my words in thy mouth (made your mouth eloquent). See, I have this day set thee over the nations and over kingdoms, to root out, and to pull down, and to destroy, and to throw down, to build, and to plant." (Jer. 1: 9-10.)

Isaiah's mouth was touched by the coals from the sacred altar (Isa. 6: 7). Ezekiel was told to open his mouth and not to be rebellious and eat that which was given him. The book which Ezekiel was told to eat contained lamentations, mourning and woe (Ez. 2: 8-10). In every instance the touching of the mouth was a sign of the giving of divine inspiration.

### *Evidence Given*

A double witness of the certainty of Jeremiah's call and of coming judgment was next given. First the prophet saw a rod of an almond tree. Ferrar Fenton translates this, "I see the branch of a watchful tree!" Now the almond tree signifies a watcher or early waker because it is the first of the trees to wake from its winter sleep. The almond tree stands in its relation to the trees as the cock stands in his relation to the birds. A rod or staff is for striking. The Lord informed Jeremiah that he was to attend to what he saw for He is watchful over His promises to perform them.

The Lord asked Jeremiah the second time what he saw and Jeremiah said:

"I see a seething pot; and the face thereof is towards the north."

In order to complete the message and indicate that it was the fulfillment of the words of judgment, a boiling cauldron was shown on which fire was being blown, or fanned, from the north. From the north evil was to come and the enemy (Babylon), though situated in the east, would come

around the desert and advance against Jerusalem from the north, the usual route from Assyria. This would bring evil and calamity upon Jeremiah's people for the Lord said:

"Lo, I will call all the families of the kingdoms of the north, saith the Lord; and they shall come, and they shall set every one his throne at the entering of the gates of Jerusalem, and against all the walls thereof round about, and against all the cities of Judah. And I will utter my judgments against them touching all their wickedness, who have forsaken me, and have burned incense unto other gods, and worshipped the works of their own hands."

### *Double Witness Important*

The question of witnessing is important for God requires man to weigh evidence and accept testimony in conformity with the requirements for establishing facts. The giving and weighing of evidence not only applies in matters affecting man's relationships with man but it also governs God's dealings with men. God does not ask us to accept facts without evidence to sustain them. His dealings with us are based upon testimony which conforms with the requirements of the law:

"One witness shall not rise up against a man for any iniquity or for any sin, in any sin that he sinneth: At the mouth of two witnesses, or at the mouth of three witnesses, shall the matter be established." (Deut. 19: 15.)

When, however, God has given full and adequate proof of a matter, in conformity with this law of jurisprudence, He rightly expects men to accept the facts to which the evidence testifies. Failure to do so brings condemnation.

Moses was called of God to lead the Israel people from Egypt, but he demurred. The Lord dealt patiently with him until the double witness had been given in turning Moses' rod into a serpent and making his hand white with leprosy. When Moses still continued his objections in face of this evidence, God was angry with him.

Later God called Gideon to lead Israel against the Midianites. Gideon asked a test of the Lord and was not satisfied until a double witness was given. Accepting this evidence he went forth and led Israel to victory. In the days of Joseph, Pharaoh dreamed a dream which was doubled to him because, according to Joseph, "the thing is established by God."

Nebuchadnezzar dreamed a dream but not until it was doubled, in that



Daniel also had the vision, was it made certain and the interpretation thereof sure.

There was no place for repentance for Sodom and Gomorrha yet Nineveh could repent. Why? The answer is found in the fact that two witnesses appeared against the cities of the plain when two Angels entered the streets of Sodom and the doom of these cities was sealed. In the case of Nineveh one prophet only was sent to testify against her and that city repented and was saved for the time being. Many more such instances in Scripture could be cited but the above sufficiently establishes the certainty of a thing for which a double witness is given.

Jeremiah was given a double witness in the vision of the almond tree and the boiling cauldron. Ever afterward Jeremiah testified to the certainty that Babylon would destroy the city and temple. This colored his thought and gave him assurance of his testimony and a positive stand against the evils being committed by his people. True, the disaster was long in coming but Jeremiah could afford to wait even though at times, during his forty years of witnessing and prophesying,

he was labeled a fanatic and false prophet.

### *God Strengthens Jeremiah*

Having given Jeremiah evidence of the certainty of judgment to come and of the fulfillment of his promises God prepared to strengthen the prophet for the task which lay before him.

"Thou therefore gird up thy loins, and arise, and speak unto them all that I command thee: be not dismayed at their faces, lest I confound thee before them."

The prophet is thus to prepare for trouble as he makes ready to meet strong opposition but God declares:

"Behold, I have made thee this day a defended city, and an iron pillar, and brassen walls against the whole land, against the kings of Judah, against the princes thereof, against the priests thereof, and against the people of the land. And they shall fight against thee: but they shall not prevail against thee; for I am with thee, saith the Lord, to deliver thee."

### *Promise of Protection*

What a mission to give to a young man! The civil authorities would oppose him, the nobility would fight against him, the ecclesiastical leaders

would seek to destroy him and the people would be excited against him. God did not promise Jeremiah any support from human sources in carrying out his mission. God did, however, promise that though every man would be against him they would not prevail for God would deliver him from all his enemies. Jeremiah was given assurance that he was to be as a strong city of defense against every attack.

The closing verses of the first chapter amount to an explicit guarantee of personal immunity from all serious bodily harm to Jeremiah himself. In view of this promised protection it is manifest that all the legends which have attributed his disappearance to eventual martyrdom, current among Jews and Christians alike, are utterly baseless. It is a choice between accepting the promises made by God or disbelief. There should be no hesitation as to which side the man of faith will take. Jeremiah suffered much at the hands of his enemies yet God delivered him from their power as he declared the message God had laid upon him and *lived* to build and plant in another land far removed from Palestine. As a prophet to the nations he carried out the full requirements of his office and completed his entire mission.

## *An Astronomical Eye*

THE 200-inch mirror telescope for the Mount Wilson observatories is expected to be completed soon now that hostilities have ceased. Work on it was temporarily suspended because of the pressure of the war. Difficulties and unforeseen delays prevented the completing of what will be the greatest eye of astronomy.

It is now expected that this telescope will be finished and in use within the next year. When one realizes that this instrument will enable men to scan the skies and look into distances never before penetrated by the human eye, the delays, first in mechanical and technical difficulties, then as a result of the war, may have a Divine purpose.

Science expects much from the information this telescope will reveal and God, who well knows what will thus be revealed to man, has no doubt purposely delayed the day when He will allow man to penetrate the far distances of the cosmic creation. It is significant that the expected time when this gigantic astronomical eye will be completed and in use coincides with the year that may very likely bring startling prophetic revelations, not only in the march of events upon earth, but in heavenly signs as well.

A writer, commenting on this telescope and its possibilities, said:

"Today we are as uncertain about the whole universe as our

ancestors were about the earth four hundred years ago. Tomorrow, perhaps, we shall know the cosmic reality."

Yes, we shall know, for tomorrow God is to reveal Himself through His Son and in that revelation will come a knowledge of truth such as man has never before known. Now God gave Solomon wisdom beyond that of any other man:

"And God gave to Solomon very great wisdom and understanding, and wide intelligence, like the sand of the sea shore. For Solomon's scientific knowledge was more extensive than the science of the Ben-Kedem (sons of the East, Chaldeans) and than all the science of the Mitzeraim (Egyptians). He knew more than all men of the orbits of the planets, of the origination of light, and fixed sustaining systems, and the results of the revolving spheres, and his fame was spread among all the nations around." (I Kings 5: 9-11, *Ferrar Fenton Trans.*)

In a footnote to this quotation Ferrar Fenton points out that the medieval translators, not knowing or understanding the technical terminology of cosmical science, translated it into proper names for Solomon understood what we today call the Copernican and Newtonian principles of astronomy, and cosmogony.

Solomon, with the eye of God-given wisdom, penetrated distant space and saw clearly what science is only now beginning to recognize and hopes, with the help of the 200-inch mirror telescope, to understand more clearly.

# Rethinking Christianity

By C. R. DICKEY

A FEW MONTHS ago the pastor of an influential Protestant church in a large city was invited to speak to the members of a local Kiwanis Club. In the course of his address the minister made the assertion:

"It is not nearly so important whether a person is a Protestant, Catholic or Jew. The important thing is that he or she has religion."

Unfortunately this remark does not happen to be simply an astounding blunder on the part of one man. It expresses a trend that is all too prevalent in evangelical churches which have been dedicated to the preaching of the everlasting Gospel of Christ. It indicates that Protestantism has reached a new low in departure from "the faith once delivered to the saints."

Such a statement calls for an appraisal of the Christian faith to determine its relation to other religious faiths. To rethink Christianity we must consider what constituted the Christian religion in its beginning; furthermore, we must examine its original doctrines to find out what its position is on important matters of faith and practice. The Christian religion is either rooted in these original principles or it has no foundation at all. In this day when tremendous and fearful new forces have been released in the physical realm, it behooves us to rediscover the essentials of our Christian faith.

But first let us look again at the quoted statement. "The important thing is that he or she has religion." Here we have a generality which conveys no specific meaning. What kind of religion is "the important thing?" And what is religion anyway? It is defined as "The service of God or a god as expressed in forms of worship"; and also as "One of the systems of faith and worship." There are many pagan systems of religious beliefs and observances; consequently, religion and Christianity are not synonymous terms. Besides religions such as Mohammedanism, Buddhism and Hinduism, there are countless other sects and cults, some of which worship the devil.

One might assume that by "religion" the speaker was referring to Christian-

ity and to the fact that it matters little whether a man's church affiliation is Methodist, Congregational or Baptist, if it were not for his declaration that it is not important "whether a person is a Protestant, Catholic or Jew." It now becomes evident that his use of the word "religion" does not mean the Christian religion exclusively because Judaism is definitely not Christian. Thus, in effect, the pastor told a group of businessmen that it makes little difference whether their religious faith is Christian, Catholic or Jewish because the nature of their faith is unimportant.

How can any man square that kind of teaching with the New Testament? Every page of the New Testament refutes it in unmistakable language. If it is not important whether a man's faith is centered in Christ alone as the only begotten Son of God, in contradistinction to all other religious beliefs, then Christ's suffering and sacrifice accomplished nothing and the Christian faith is futile indeed. If it makes no difference what kind of religion one has there is no object in promoting world-wide missionary enterprises, since all races of mankind cling to some form of religious observance though it may be nothing more commendable than voodooism.

What, then, is Christianity? Christianity is not merely religious sentiment or pious platitudes. It is not some magic exaltation of the inner man. Specifically Christianity is Christ, as its name implies. It is a practical plan — an explicit way of life — devised by God to operate in and through Christ to meet all the needs of mankind in the fullest measure possible. The most fundamental truth in the world today is a knowledge of this plan, for it leads to the only way worth traveling and the only life worth living. Christ is the point of departure between Christianity and all other religions. Any system or worship which does not approach God the Father through His resurrected Son, Christ Jesus, and acknowledge him as Prophet, Priest and King has no part nor lot with Christianity and should not receive the sanc-

tion of disciples of Christ. No other religion has the inherent power to provide abundant living for mankind in the here and now; no other can guarantee life from the dead for the future.

It is almost unbelievable that Christian ministers can stray so far from the Gospel into which they are called. There is a cause for it at the present time aside from the influences of seminary training and the type of books they read. It is pressure from an organization which calls itself the National Conference of Christians and Jews. This aggressive propaganda machine is engineered principally by Jewish rabbis and is penetrating churches and high schools throughout the country. It happens to be very active in the city of the pastor whose remark is the basis of this discussion. The National Conference of Christians and Jews is doing its deceptive work cunningly and well. It is making compromisers out of many Protestant preachers. They are eager to be counted among the "liberals" and receive the plaudits of Jewry for tolerance and intellectual prowess.

Do these men know nothing of Jesus' experiences and controversies with the Jews as recorded in the Gospels? Have they never read Paul's warning?

"For there are many unruly and vain talkers and deceivers, especially they of the circumcision: whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for filthy lucre's sake. . . . Not giving heed to Jewish fables, and commandments of men, that turn from the truth. Unto the pure all things are pure: but unto them that are defiled and unbelieving is nothing pure; but even their mind and conscience is defiled. They profess that they know God; but in works they deny him, being abominable, and disobedient, and unto every good work reprobate." (Titus 1: 10-11, 14-16.)

Conferences of Christians, Catholics and Jews usually begin with some clever proposition calculated to deceive the very elect; for instance, "There are many things about which we agree — tolerance, peace, brotherly love — let us talk about the many things upon which we can agree." This

reassuring manner intends to suggest that the few points on which we differ are too insignificant to notice.

Yet a brief examination of facts will show that Jews and genuine Christians are not in agreement on any major doctrine of Christianity. We are not even in agreement concerning the roots of our faith. Christianity rests upon a sure foundation — the Old Testament writings of Moses and the prophets; Judaism rests upon Talmudic sand — the doctrines and commandments of men which Jesus constantly denounced.

So-called "liberal" theologians remove the Bible from its impregnable Rock and reduce it to the level of the Talmud — a fact that explains why they are in such perfect agreement with Jewry. The process is simple. It is aptly illustrated in a comment by a columnist who writes intelligently on most subjects. "The Bible," he tells us "is 'sacred' because it gushes from the creative spirit of man, and the highest form of it: His poetic genius."

Did you ever get the impression from reading the prophets that their pronouncements gushed from the spirit of man? By their own testimony their utterances issued from the creative Spirit of God. Over and over again they witness to the source of their inspired words. "Thus saith the Lord — The Lord said unto me — The word of the Lord came expressly to Ezekiel — The Spirit of the Lord fell upon me, and said, Speak; thus saith the Lord."

Jesus stood up in the synagogue at Nazareth and read from Isaiah 61:

"The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord."

He closed the book, saying, "This day is this scripture fulfilled in your ears." As the Shekinah glory emanated from the holy of holies in the tabernacle, so does the presence of God's Spirit illumine the pages of the sacred Testaments with splendor and truth.

When rabbis visit Christian churches they tell us, "We can all agree about God." But can we? Not if Christians accept the words of Christ as authority. Speaking to the Jews, he said: "He that hateth me, hateth my Father also. . . . He that hath seen me, hath seen the Father." As Paul wrote to Titus, "They profess to know God, but in

works they deny him." The only way men can see and know God now is to behold His glory in the face of Christ Jesus, "For in him dwelleth all the fulness of the Godhead bodily." (Col. 2:9.) Since the Advent of the Son, the Father reveals Himself to the heart of man in no other way.

Spokesmen for the National Conference of Christians and Jews assure us also that we agree about Jesus, on the basis that he was a good man, a worthy example and one of the prophets. Inasmuch as the rabbis expediently concede that much, we are in agreement temporarily. But do we agree entirely with the New Testament record of Jesus, the risen Christ, who lives now? Do we agree that he is the only Saviour from sin, and that he is Israel's Redeemer and King? Hardly, for that kind of doctrine is an offense and a stumblingstone to the rabbis. So what happens? The very tolerant Doctors of Divinity, being more anxious to please men than God, proceed to take the Messiah — foretold in the Old Testament and proclaimed in the New — and refashion him into a helpless human Jesus who will be acceptable to the unregenerate Jew. How prophetically our Lord spoke of the Jews:

"If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead." (Luke 16:31.)

These things bring us face to face with an ancient controversy:

"Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel?" (II Cor. 6:14-15.)

No wonder the rabbis have always hated Paul, that brilliant and uncompromising Benjamite, whose mighty bulwark of evidence for the Christian faith has been impossible to overthrow, and which, despite nineteen centuries of effort to discredit it, continues to stand as a tower of truth and strength in a troubled world.

Protestants, Catholics and Jews are not in agreement on another essential Part of religious faith, and that is the manner of prayer. Jews address God in prayer and acknowledge no mediator. Catholics pray to priests and saints as their intercessors. Protestants, if they are true and understanding Christians, pray to God, through His Spirit, and in the name of His only begotten Son, Jesus Christ. A Christian who knows

and accepts the New Testament believes that neither Jew, nor Catholic, nor Protestant can reach the ear of God save through Christ; he does not pray to nor through any person among the living or dead; moreover, he knows that "there is one God, and one mediator between God and man, the man Christ Jesus." While it is a false hope to approach God without Christ, it is also a delusion to believe that prayer travels to the throne of divine grace through any human agency, whether it be prelate, saint, or even the beloved mother of our Lord. Christians in the first century confessed their sins to the Father and to the Son, but not to any man.

The perversions which attached themselves to the church at Rome, such as the confessional, worship of the virgin Mary, image worship, prayer to priests and saints, and a celibate priesthood, were the work of Judaizers who sought to bind the Word, corrupt its teachings and divert the course of Christianity from the light, truth and freedom in which it was established. Reprobate Jews shackled the Roman Church with priestly orders in an attempt to set aside the priestly office of Christ. For it is written:

"But this man (Christ), because he continueth ever, hath an unchangeable priesthood. Wherefore he is able also to save them to the uttermost that come unto God by him, seeing that he ever liveth to make intercession for them. For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens; who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did once, when he offered up himself. For the law maketh men high priests which have infirmity; but the word of the oath, which was since the law, maketh the Son, who is consecrated forevermore." (Heb. 7:24-28.)

It is worthy of consideration too that the Roman celibate priesthood is not patterned after the Levitical priestly order, which was not founded on celibacy and never practiced it.

**V**IEWED from its influence upon the welfare of mankind, perhaps the most tremendous fact in the Bible is the Kingdom of God. Luke tells us that Jesus "went throughout every city and village, preaching and showing the glad tidings of the kingdom of God: and the twelve were with him." To what extent do Catholics, Jews and Protestants agree on this great subject? We can only surmise because no other



Biblical fact is obscured by so much muddled guesswork. Perhaps Catholic leaders vision the Kingdom as a perfect universal order in which their hierarchy is supreme; Jewish Sanhedrin officials doubtless see it coming in Zionism's ancient dream of a super world state under the rule of gold; while most Protestants grope in a fog, still looking for the Kingdom in their hearts. It is to be realized eventually — a radio commentator for the Council of Religious Education told his audience recently — by means of the world brotherhood of man.

Why not find out what the Bible as a whole has to say on the nature of the Kingdom? The case has been stated in a message by Rev. Otis B. Read:

"An age is passing. The Babylonian system is falling; the Babylonian economic, financial and ecclesiastical systems are crashing. God is surely dealing with us as a nation and we shall in time put our trust in Him. The Crisis of the Ages is upon us. It is a terrible time for those who believe not; but a wonderful time for the Spirit-filled Christians.

"This is God's world and He who knows the end from the beginning has told us of these things through which we are now passing. Those who believe God's Word find a message for times like these. We can't lay all the blame for the lack of message from the Church at this time to Modernist teachers and preachers, destructive of the Christian faith as has been their teaching. The majority of the orthodox pastors have no message to meet the spiritual bankruptcy recognized throughout the country. These men believe the authority of the Bible, the deity of Christ and related truths, but they seem to have no conception of the Gospel of the Kingdom and Kingdom activities as taught by Jesus Christ and fully recorded in the Gospels. They know well the gospel of personal Salvation, but they still erroneously think of the Church as being the Kingdom and the Gospel of the Kingdom as being the same as the Gospel of Salvation.

"We need to learn that 'the Church' and 'the Kingdom' are not one and the same. The Scriptural Kingdom of God is a majestic, all-embracing conception, consisting of many parts, of which the Church is one. A careful examination of our Lord's teaching in the Gospels will show that he mentions the Church only twice; the Kingdom of God is before him from the first to the last. The Church is a priesthood; the Kingdom means for the world righteousness and joy and peace — just the very things Christians are working for through personal salvation but which can never come without the Kingdom and the administration of the law of the Lord by the coming of King Jesus Christ. The Kingdom means the

bringing of every department of life, every social and political institution, into a spiritual order. It brings organic unity to every stage of human progress.

"When we pray, 'Thy Kingdom come' we are not praying for the growth and development of the Church — which is not only divided, hence her weakness and more recently her lessening hold upon the doings of mankind — but we pray for the coming of the Kingdom of God and the new and better world, which presupposes a King, subjects, laws, taxation, the protection of property, the administration of justice, commercial transactions, et cetera. This is implied in our Lord's Prayer when we say 'Thy Kingdom come.' This introduces the idea of a Kingdom to be established and perfected on the earth. Where else could it be established and perfected? It is to 'come' and not to pass away into some other sphere or region or world, as seems to be the common impression in Christian thought. It is to come on the earth."

**I**N REALITY the present trend of Protestantism must be indicted for its apostasy in company with the long-standing practices of Judaism and the Roman Church. Sinister forces are vigorously shifting gears to throw the progress of Christianity into reverse. Protestant churches, instead of emphasizing great essentials of the Christian faith, harp incessantly on three pet themes, namely, brotherhood, race relations and peace. From the pulpit, in women's organizations and in youth groups these themes recur with the monotony of a broken phonograph record that gets hung up and can't move on. Apparently there are no other problems confronting Christians the way essentials are minimized and lesser issues magnified.

The problems related to peace, brotherhood and racial troubles are not as important in themselves as in the manner of their solution. Take the question of peace, for example. And who among us does not want a peaceful world? Yet peace cannot be made by the words and plans of men. It comes as a by-product, so to speak, when men desire the government and reign of the Prince of Peace.

One of the most peculiar traits to be found in "liberal" or left-wing theologians is their utter lack of sincerity in handling indispensable Biblical subjects. They pride themselves on the absence of authority in their messages. The current issue of a magazine from one of the leading seminaries contains a review of a new book by the president. It is on the subject of faith and is

recommended as an outline of religious thought for laymen. Note the flippant mood of the reviewer in this paragraph:

"He writes as he speaks, in a direct and individual way, as though conversing with each reader. His illustrations are pat and useful. Only a few times does he seem to preach and then purely incidentally and probably with his tongue in his cheek."

Coming from such a source it surprises one almost as much as if the apostle Peter, in reviewing Paul's Epistle to the Romans, should suggest that his great contemporary probably wrote "with his tongue in his cheek."

A prominent Catholic lawyer addressed a regional meeting of the National Conference of Christians and Jews and stated that the object of the Conference is to unite the Catholic, Protestant and Jew in promoting high ideals that should best be at the foundation of the eternal struggle between religion and irreligion. The struggle, in so far as Christianity is concerned, is not so much between religion and irreligion as it is between all other religious systems and Christ. Irreligion flourishes because Christians permit the adherents of antichristian religions to obscure the real nature and purpose of Christianity. Worse still many avowed Christians collaborate with the enemies of Christ in undermining Christianity.

We have seen that Christianity is more than just another religion. It embodies the very Mind, Spirit and Will of Christ. Christianity is not an outgrowth of Judaism; it became a mighty world-wide movement in spite of — and not because of — Judaism. In the fourteenth, fifteenth and sixteenth centuries Christianity emerged from the Dark Ages with an open Bible and began its globe-girdling, emancipating evangelism in spite of — and not because of — the Roman Catholic Church. Protestants miss the mark of their high calling when they fellowship in a spurious brotherhood of divergent faiths, professing a unity of purpose which is attainable only by compromise and the sacrifice of basic Christian principles.

Does it matter whether men walk in darkness or light? Does it matter whether their minds are clouded by ignorance, superstition and fear, or that they know the truth which makes men free?

Christianity marches on! Light is breaking through the darkness that precedes the dawn of a new and marvelous era. Soon "thine eyes shall see the King in his beauty."



# Review of World Affairs

By KENNETH de COURCY

London, December 1 (BY CABLE)

## A Time of Action

RUSSIA's much prepared policy in Persia has reached more active expression. This disturbance, the eventual object of which is to take over complete control of all Persia, was organized in Moscow and is an important part of Russia's grand strategy. The civil war in China is also an illustration of long-prepared policy, reaching its active phase. *Russia is not keeping her treaty with Chungking.* It was, indeed, only intended to be a diplomatic move with the object of gaining a foothold in a doubtful camp. Russia has other interests in China, the unfolding of which we can already see clearly enough.

Agents all over Asia have warned of this for a long, long time. Yen-an is waging a war against Chungking which has great political significance and large strategic implications. America's backing of Chungking, and Russia's secret interest in Yen-an illustrates how things stand.

## France

The Communists are extremely clear and have the full support of Russia. Their teamwork is excellent. Most of their leaders have taken courses in Moscow. Their propaganda is highly developed, *and the policies they advocate are shrewdly chopped and changed according to the ebb and flow in public opinion.*

Some observers think that next spring there will be a financial crisis which will bring affairs to a real pass. *Certainly many industrialists are reaching that point where they will be unable to stand the financial strain any longer.* Some of the great banks, too, are drawing heavily upon reserves. Large expenditures upon luxuries and widespread idleness superimposed upon an industrial and banking system which is stagnant and drawing upon reserves does not promise well.

## Germany

Despite millions of words in the press, and pages of photographs, *almost no one in America, and very few people in Britain have the slightest idea of the true degree of Germany's physical devastation, moral ruin, and political chaos.* Her millions live amidst heaps of uncleared rubble. In the great dark cities thousands of dead bodies remain buried where they fell months ago. For hundreds of miles the railways are littered with smashed rolling stock, the stations are a clutter of gnarled and twisted steel. The countryside looks well cared-for and much cultivated, but the soil is poor and over-worked. *The most hopeful sign is the tendency towards religious revival.* Churches of all denominations are packed, and there is an eager, almost desperate, search for religious faith.

The most important thing to do is strikingly to contrast

our methods of Government with those of the Nazi. This contrast needs to be illustrated and driven home. *In spite of the fact that they have been amidst fearful calamities, the German people do not feel any sense of war guilt, and will not have it. It shows that spirit cannot be destroyed with the sword.* You cannot bomb people from one philosophy into another. The Germans regret their bad luck in losing the war. Very large numbers of them are anti-Nazi, but there is a strong tendency to find excuses for Hitler personally, and there is certainly little disposition to accept war, rails have been torn up and the country stripped bare. The Germans wonder why the Russians should do this if they intend to remain. On the other hand some people believe that this has been done partly out of uncontrolled revenge, and partly out of the belief that the resulting chaos will produce Communism. This theory is not, however, a very weighty one because so far, in the Russian Zone, the reaction has been anti and not pro-Communist. *The fact is no one knows exactly what the Russians intend to do. It is doubtful whether the Russians themselves know because of the exceedingly critical internal situation created by Stalin's slow decline and consequent uncertainty about the future.*

## Austria

The trains are working again but with terrible delays. A journey is a disagreeable thing. Most carriages are without windows and without light. There is no heating. The crowds are enormous. People travel on roofs of carriages and on the running boards. In the French Zone there is still no telephone, telegraph or postal communication. This is due to sheer inefficiency. The food situation is complicated by the fact that our zone has an exclusive system of rationing. Clothes can't be bought and most shoes are made of wood.

The Allied Council in Vienna is a sad affair. *The Russians block almost everything including proposals which they themselves have previously made. Observers have come to the conclusion that the aim is to smash the Council so that all power is transferred to the Provisional Government.* The result of that might be the complete domination of Austria by Russia. The Western Allies might be prepared fully to recognize the Provisional Government *de jure* if control were kept of the Ministries of Interior and Propaganda, and if Foreign Affairs were conducted through the Allied Council. The Russians won't hear of that. The three departments over which they want complete domination are, of course, those of the Interior, Propaganda, and Foreign Affairs. Nothing else matters.

The rough behavior of the Red Army has, however, done the Communists a great deal of damage. In some recent Trades Union elections, which have taken place in the Russian Zone, the Communists only got 3 per cent of all the votes. In the British Zone of Styria, where there is growing unemployment, Communism is, however, gaining.

The election is going to be very odd. At first the Commu-

nists opposed the whole thing because they were certain they would be beaten. Under the pressure of public opinion they gave in. They then demanded that no one should be allowed to vote who had ever been a Member of the Nazi Party, or a candidate for party membership. They hoped that if they could carry this point the Socialists and Volkspartei would suffer heavily. *The Communists won this round. Thus very large numbers of people are excluded from voting.*

The Nazi terror in Austria was very great, much greater than people abroad realized. Everyone employed by an official, company, or organization was forced to become a Party Member, otherwise they were dismissed and given a paper which stated they could not be reemployed by anyone. Thus, for example, all railway and post office employees were forced into the Nazi Party, and are now excluded from voting, though many of them were, in fact, anti-Nazis.

All this has created unrest. For example, quite a large number of the Resistance Movement are disenfranchised. They were Members of the Nazi Party for purposes of sabotage. The public as a whole has not taken much interest in the elections. None of the Parties is popular. There is a deep depression and fear that an already tiny Austria may, as a result of political disputes between the Powers, be split up still more.

In the Russian Zone, neither the Socialists nor the Volkspartei are allowed to hold any meetings at all, though they have freedom of the press. Only the Communists may hold meetings.

It is very important not to underrate the strength of the Front Line Russian Armies. *The rest were Mongolians with very poor equipment indeed. They rely upon little horses for transport and small arms. These latter live on the country, while the others get supplies from Russia direct.* Discipline among the Mongolian troops is bad. Even orders given by a General are often torn up by a Lieutenant. These troops have been supplied with quantities of money, mainly Nazi Reichsmarks, thus creating serious inflation. In Sanktpoelten, a lower Austrian town, the Russians have a school for Austrian Communist spies, trained by N.K.V.D. They are being specially taught to do espionage work in the British and American Zones.

### Molotov

The British and American Governments have recently made a very important discovery. *During the Foreign Secretary's conference Mr. Molotov suddenly switched from a relatively friendly policy to a much rougher one.* At the time our Governments believed that he had suddenly received sterner instructions from Moscow. It is now known that nothing of that kind happened. In fact, Molotov received news from home that Stalin was not very well, and that there were certain political changes brewing. He therefore considered it safe to pursue a more individualist policy, and it was the temporary freedom from Stalin's influence, and not instructions from Moscow, which caused the change.

*Molotov is much more anti-Western than Stalin.* Mr. Bevin now knows this. He also knows of the changes which are slowly taking place in Russia. He certainly knows about Stalin's indifferent health the immediate significance of which no one can exactly calculate. The Foreign Secretary seems to think that, even if the time has not come for a stronger Anglo-American policy in an active sense, never-

theless we should clearly warn Russia what to expect if things get beyond a certain point. *He also believes that this warning must be given before any further political changes take place in the Soviet Union, and before the new Russia publicly commits herself to policies from which she could not afterwards retreat.*

### News

*One of the main difficulties is the incredible ignorance of the facts of the British and American public, who are constantly spoon-fed with headlines and superficial radio talks which are often inaccurate and gravely misleading.* We know of highly important news items and informative articles having been suppressed lately, simply because they did not suit the politics of some powerful person in the editorial office. War and foreign correspondents abroad all complain of this. The consequence is that they gradually lose heart and presently confine themselves to looking out for sensational stories about petty things which will at least get published. After all, a paid employee with family obligations has to think of his job.

### Africa

*Africa is awaiting a drive which will open up its great resources and raise its peoples to another dimension of living.* They could repay that by making Britain, France, Belgium, and Holland richer than ever in history. Moreover, such a policy need not clash with America, which would be left much freer in other spheres in consequence and would in any event benefit directly as well. But the whole outlook is one of dismal restriction. The whole policy is a small town, bad-time make-shift, yet the ball is at our feet (in some sense) as never before.

### United States

There can be no doubt at all that the American public greatly dislikes the idea of Russian intervention in Japanese affairs. MacArthur is still very popular and a large number of people think that politically he has done better in the Far East than Eisenhower did in Europe. There would be great hostility to the undermining of MacArthur's policy. On all other big questions — the atom bomb, the United Nations organization, European problems, the British non-Palestine, and the Dardanelles — opinion is divided and even confused. There are strong mutually contradictory propagandists at work on every one of these questions.

It is very easy for foreigners to tell the American Government what it ought to do, but if they had any real knowledge of the clashing opinions on all these big affairs on the American home front, they would understand how difficult it is for Washington to devise an acceptable policy. The only answer to the whole business is to provide the public with really accurate information, so that they can make up their minds on the facts. Unfortunately sound and accurate information of what is going on abroad is everywhere lacking.

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# History of the Rediscovery of Israel

By A. B. GRIMALDI

EVERY great intellectual, ethical, moral or religious movement has its history. This is always both interesting and instructive, and is recorded in a permanent form, that those who come after, the succeeding generations, may know of the true origin and meaning of the work. This written and printed history also serves to commemorate the work of those great pioneers of the subject who have manfully borne the heat and burden of the day, when perchance, through ridicule, persecution, misunderstanding or slander they labored to hew a plain path through the primeval forest of human ignorance, prejudice, inertia, and folly. They labored, and their successors entering into their labors, have felt that they should record their indebtedness.

When a great subject has weathered the storms of a century, special notice is often given to the subject, for it is obvious that if it has reached the respectable age of one hundred years, and outlived all the storms incident to every human undertaking, it must at least have some strength and vitality inherent in it—thus the Great Republic of the West, having reached its honored centenary, celebrated this world-wide important event. It seems therefore both timely and fitting that the rediscovery of Israel should be duly marked by a permanent record, setting forth the origin and progress of the discovery, thus forming a lasting memorial of those Israel workers, thinkers, and writers who have benefited not only the present generation but who will also become benefactors of future generations. The time is propitious since Israel rediscoveries have already been before the English speaking public by printed testimony for well over a century, Wedgwood having published his valuable and remarkable work on Ephraim in 1814. This was just a century before the commencement of World War I, which some writers foretold would bring Palestine under Israelitish protection. Since Wedgwood's work was, so far as has yet been discovered, the first definite writing of a book entirely on our

Israelitish origin, it forms an excellent reason for inditing a record of the general history of the rediscovery of Israel in the latter days.

As the time is fitting, so is the place. The first discoverers and propagators of this truth were, of necessity, English; and then the discovery spread to America. Consequently the early pioneers of Israel are with very few exceptions practically unknown in the United States, and even the names of Wedgwood, Murphy, Finlayson, Wilson *et cetera* are probably unknown in American literature.

When the Israelites in the Isles of the ocean reached their prepared habitation in Ultima Thule, they had lost all trace of their origin. They appeared before the world as a people without an origin, having no beginning, no history, merely as Scuths, Scythians, Scots (wanderers), from far distant, unknown regions in the mystical East seeking a home in the "Western Main," as unknown to them as their original home then was.

"They came from a Land beyond the Sea,  
And now o'er the Western main  
Set sail in their good ships gallantly  
From the sunny land of the East."

There has been a dim uncertain light in the national mind of England's sons, that they were a chosen race, a peculiar people, destined, in the deep and unfathomable workings of a mysterious Providence, for some high and mighty enterprise of world-wide import. One outcome of this hidden inward premonition as to the mighty future, has been the national appropriation of the term Israel, divinely given under most solemn circumstances to the great Hebrew patriarch, Jacob (Genesis 32: 20). But it is manifest that no people have a right to such a title except descendants of Israel. Yet from early times, English writers, of all classes, religious and secular, have delighted in writing of England as Israel. In the *British Israelite*, 1879 and 1880, is a collection of 153 extracts from English writers, from A.D. 665 to 1684, in which England, or the English, are designated as "Israel."

One or two examples, not in that collection, will illustrate this national peculiarity.

Rev. J. D. Maurice, writing to Archbishop Trench, January, 1835, says:

"Our country, as you know, is passing through deep waters. A remnant will assuredly be saved, the Englishmen, the real Israelites, and they will be lights to the nation fulfilling that glorious function to which we are called and which we have neglected." (*Letters and Memorials of Archbishop Trench*.)

John Lily, after referring to the Wars of the Roses, says:

"But the living God, who was loath to oppress England, at last began to repress injuries, and to give an end by mercy to those that could find no end of mischief. So tender a care hath He always had of that England, as of a new Israel; this chosen and peculiar people, O blessed place, O happy prince, O fortunate people, this peace hath the Lord continued with great and unspeakable goodness among the chosen people of England." (*Euphues and His England*, 1586.)

Rev. T. Halyburton writes in his autobiography:

"What if I die before the danger is over, and so time be not allowed me to repent. 'Ephraim is like a silly dove, without heart, they call to Egypt, they go to Assyria.'" (*Works of Rev. T. Halyburton*, p. 691.)

When we come to the seventeenth century this Hebraic precognition becomes more pronounced. The Puritans did much to create and encourage it. Lord Macaulay says of their conduct: "The extreme Puritans therefore began to feel for the *Old Testament* a preference which perhaps they did not distinctly avow even to themselves, but which showed itself in all their sentiments and habits. They paid to the Hebrew language a respect which they refused to that tongue in which the discourses of Jesus and the Epistles of Paul have come down to us. They baptized their children by the names, not of Christian saints, but of Hebrew patriarchs and warriors. They turned the weekly festival by which the Church had, from the primitive times,



commemorated the Resurrection of her Lord, into a Jewish Sabbath. They sought for principles and jurisprudence in the Mosaic Law, and for precedents to guide their ordinary conduct in the books of *Judges* and *Kings*. Morals and manners were subjected to a code resembling that of the Synagogue, when the Synagogue was in its worst state. The dress, the deportment, the language, the studies, the amusements of this rigid sect were regulated on principles not unlike those of the Pharisees.

"The Puritan employed on every occasion the imagery and style of Scripture. Hebraisms violently introduced into the English language, and metaphors borrowed from the boldest lyric poetry of a remote age and country, and applied to the common concerns of English life were the most striking peculiarities of this cant." (*History of England*, 1858, vol. i.)

When we examine English literature, especially the moral and religious portion, we find a sort of Hebraic strain running through it, a constant reference to Hebrew history, ideas, thoughts, feelings and sentiments. This peculiarity is observable in the writings of some of our greatest authors. Thus the great theologians of the seventeenth century are absolutely steeped in Hebrew lore and style. Dr. Gale might be quoted as an example, being perhaps the most profound scholar of his age. In his unsurpassed work, *The Court of the Gentiles*, 1672, he pours forth his Hebrew lore and Hebrew learning in a copious flood, deep as it is unanswerable; his aim being to prove that Greek and Latin learning, wisdom, and philosophy were all derived from Hebrew sources. Neither is this Hebraic spirit at all confined to religious writers, as we may notice the same Israelitish influence and trend in secular authors also.

Milton, the great Puritan poet, might be a Hebrew seer, or a Palestine prophet, as to his style and imagery, his thoughts, ideas, and turn of mind. We shall see this plainly if we read, or rather study, his *Eikonoklastes* (image breaker), in the way it deserves to be read, in spite of the clerical anathemas, which have pursued it from its birth even to now. Or dive into his *Liberty of Preaching*, and be astonished that such masterpieces of English genius are not read in every household and studied at every college.

Neither is this Hebraic spirit the result (as some would ignorantly sug-

gest) of Protestant diffusion of the Bible. The great and learned martyr Tyndal remarked of the English language, that it appertained much more to the Hebrew in affinity of construction and expression, than it did to the Greek or Latin. We may say the same of English literature. It has a natural affinity, a sort of childlike resemblance, as to its parent, with the ancient Hebrew writings. And this similarity may be traced by the student long before Henry VIII allowed the Bible to be read in churches; and before printing itself was known. The Anglo-Saxon *Chronicle* is like a continuation of the Hebrew historical *Chronicles*; while the Anglo-Saxon poem of Caedmon on the Creation, etc., is like an ancient Hebrew lyric in modern form. This Israelite impregnation in our English literature that is printed would be still more confirmed by an examination of the mass of our unprinted literature, stored in our great public libraries and great private mansions; which, however, is continually diminishing by fires, etc. Note that it was not the name Hebrew, nor Judah, but Israel that England adopted, the very name Jacob prophesied should be applied to Ephraim (Genesis 18:16).

The next noticeable Israelite apprehension is that of the Fifth Monarchy men, a large religious sect who appeared under the Protectorate of Cromwell. Taking the prophecy of the Fifth Monarchy that should be an enduring one (Daniel 2), as referring rightly to Britain, they merely miscalculated the time, and antedated it. They maintained openly that the Kingdom of the Stone should then be established in Britain, and dominate all others, and that it would be composed of Israelites. There were also individual students of Scripture who believed that the English were literal Israelites, but they made no attempt to propagate their belief by writing or speaking, and it died with them.

A more definite approach to the truth was made in the eighteenth century, clearer vision being vouchsafed as the time for the complete unveiling of Israel drew near. A remarkably clear insight into the truth was obtained by Dean Abbadie of Kilaloe in Ireland. He was the most learned Protestant theologian of his day; and in a literary controversy he refuted and silenced the celebrated champion of the church of Rome, Bishop Boussuet. Abbadie remarks in his learned work:

"Unless the ten lost tribes of Israel are flown into the air; or sunk into the earth; they must be those ten Gothic tribes that entered Europe in the fifth century, overthrew the Roman empire and founded the ten nations of modern Europe." (*Triomphe de la Religion*, 1723.)

Lieutenant Richard Brothers, R.N. (1757-1824) living in London on half pay, maintained that the Saxons were Israelites, and would soon rule the world, that he was a prince of the house of David and would soon be manifested as such. He preached and wrote about these doctrines, but very few seemed to have accepted them. One of these was a member of Parliament named Halhead who endeavored to introduce the subject into the House, but of course without success. Cruikshank drew a picture of Brothers expounding his views in a drawing room. A stone to his memory is (or was) in St. John's Wood Cemetery, London. (*Dictionary of National Biography*.)

Another and very superior advocate was M. T. Sadler, M.P., a man of learning and an historical writer. In one book he remarks:

"Touching our own laws, our unrivalled legislator, the great Alfred, made them the foundation of that code which is the admiration of the earth: I mean the laws of Moses." (*Memoirs of M. T. Sadler, M.P.*, 1843, p. 512.)

Dr. Rugg, M.D., said that he found the following lines in a book published about 1800.

For the Divine Banner now is waving  
High above the head  
To awake the fallen Hebrews  
That o'er the World lie dead.

— *Glory Leader*, III, 114

Another witness at this period is recorded also by the late Dr. Rugg, who says that on February 15, 1833, a writer named Finlayson wrote to Earl Grey, a minister, as follows:

"My Lord: For the greater security of our valuable East India possessions — May I entreat your Lordship — to assume at once the favored and sure step long ago recorded in the Scriptures for this country to take, to announce now boldly to support the recall of the Jews from whom we, as Saxons, are all descended,\* to their own land. Surely the Isles, meaning Great Britain and Ireland, shall wait for Me, and the ships of Tarshish first; meaning London, the modern Tyre." (*Glory Leader*, 1876, III, 166.)

\* Actually, our descent is from the ten tribed Kingdom of Israel, not the tribe of Judah, or the Jews.



We now reach a very remarkable stage in the increasing light of Israel development. There have been many isolated spots of light, and scattered rays; these were now to be gathered up into the focus of a book. As far as is yet known the first book entirely devoted to our Israelitish origin appeared in 1814, when a work in two small volumes was published in London, *The Book of Remembrance, proving the accomplishment of Israel's warfare, and that the British empire is the Bow of Ephraim*, by Ralph Wedgwood. It contains 504 pages and a few wood cuts. The work shows great Scripture knowledge, much ingenuity, a knowledge of Hebrew and general information. It is surprisingly in advance of anything previous on the subject. By a calculation of prophetic dates he proves that Israel's time of chastisement is over, and the set time to favor her has come. Napoleon was just overthrown, and the allied sovereigns were in London. To them he addressed his book. It contains many original thoughts. A copy is in the British Museum and I know of only one other copy extant.

Another important witness is I. H. Frere, whose testimony is in *The Prophecies of David, Esdras, and John*, 1815. But the date of his evidence is really 1796, for he says he held these views seventeen years before they were printed. Frere considered Britain the Israelitish nation, and the persecuted Woman, Israel, who fled to Britain (Revelation 12). This is valuable testimony, being long before Wilson.

Another witness is Rev. B. Murphy in his *Advocate of Israel and the Isle of Erin*, 1817; nothing, however, is known of this book or paper. But the same well read author had already published a singular work entitled: *Proofs that Israelites came from Egypt into Ireland*, 1816. He was well read in old Irish traditions and history, and he gives some valuable information to support his view. I do not find this in the British Museum Catalog and I know of only one copy in existence.

Puebendary Waddilore considered the Gael, the Scotch, the Irish, and the Saxon as descended from Israel; and the place the Woman fled to, the British Isles. He was author of *The Lamp in the Wilderness*; but was an Israel believer in 1820.

Mr. MacKenzie says in the *Covenant People*, No. 232, p. 195, that in 1590, Counsellor Le Loyer, a French magistrate, issued a large volume entitled

*The Lost Ten Tribes Found*. Le Loyer says that these lost ten tribes are the English people. This account appeared in *Le Petit Parisien*, June 24, 1913, and in *The Truth*, Jerusalem, February 27, 1914.

John Bunyan, who was so great a student of Scripture, thought the English were descended from the Israelites, but his father dissuaded him from the idea. (See "Grace Abounding," 1666, *British Israelite*, No. 54.) In the "Life of John Bunyan, by himself," is the following interesting paragraph from the second chapter:

"After I had been thus for some considerable time, another thought came into my mind, and that was whether we were of the Israelites or no? For finding in the Scriptures that they were once the peculiar people of God, thought I, if I were one of this race my soul must needs be happy. Now again I found within me a great longing to be resolved about this question but could not tell how I should; at last I asked my father of it, who told me we were not. Wherefore then I fell in my spirit, as to the hopes of that, and so remained."

Mr. G. H. Morley says that before 1672, a pamphlet was published in Nether Dutch, about the English being lost Israel, and that it was reprinted in 1794. There is supposed to be in the British Museum a copy of *An Admonition to the People of all Countries, that our Saviour's Second Coming is at hand and the Establishment of His Kingdom upon Earth*, by John Finlayson, published in Edinburgh, 1797.

Among lesser witnesses may be mentioned Mr. Hamilton who wrote a treatise to prove that the Irish were Jews (for before Wilson, people called all Hebrews Jews—that is, before 1807). Dr. Thomas Moore rejected this, but wrote a poem entitled *The Parallel*, containing these lines and texts:

Yes, sad one of Sion—if closely resembling,  
Could make us thy children, our parent thou art.  
And while it is day yet, her sun has gone down. Jeremiah xv: 9.  
Ah! well may we call her like thee "the Forsaken." Isaiah lxii: 4.  
When that cup, which for others the proud Golden City, Isaiah xiv: 4.  
And, a ruin, at last, for the earth worm to cover, Isaiah xiv: 11.  
The Lady of Kingdoms lay low in the dust. Isaiah xlviii: 5.

With this may be compared his *Song of Innisfail*, which may be found in

*Irish Melodies*, 1854, pp. 97, 132, 157. Dr. Pinnock in his *Catechism of Irish History*, about 1825, maintains that some held the Hebrew origin of part of the Irish, and refers to Murphy's book, *Life from the Dead*, vol. iii, p. 22. In the *Jewish Quarterly Review* for July 1903, an account is given of John Sadler, M.A., M.D., who strongly advocated our Israelitish origin in his scholarly work entitled: *Rights of the Kingdom, or Customs of our Kings and Parliaments*, 1649.

Dr. Rugg in the *British-Israel Prophetic Messenger*, ii, 225, says that Mr. Berthon wrote a book about Richard Brothers, R.N., showing that he considered Israel to be in Britain. Brothers, whom we mentioned in the first part of this history, wrote a work in 1830 in which he says that the following passage from Isaiah refers to Britain (Isaiah 11: 11):

"And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people which shall be left from Assyria and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea."

He says also that the British flag is meant in the twelfth verse of the same chapter:

"And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth."

Again he says the 49th chapter of Isaiah refers to England and Ireland. Dr. Rugg says that Brothers wrote on Israel in 1792. He also wrote *A Revealed Knowledge of the Prophecies and Times*, 1793, and a copy of it is in the British Museum. Another work by Richard Brothers, R.N., is *Correct Account of the Invasion of England by the Saxons*, 1822. In this he says the English are descended from the Lost Ten Tribes (see the *Jewish Encyclopaedia*, 1901, vol. i, p. 600; *Glory Leader*, 1877, p. 291). In 1796 Nathaniel Brassey Halhead, Member of Parliament for Symington, brought Lieutenant Brothers' teaching before Parliament (*Banner of Israel*, vol. xxx, 10, No. 1549, for September 5, 1906, p. 375).

Dr. Rugg furthermore said that a work appeared in 1795, which gives the position of each tribe in Great Britain and he mentions that John Perrot wrote a pamphlet upon the

British being Israel, in 1796.

According to the *Hebrew Christian Witness*, Rev. J. W. Brooks wrote an article signed "Abdiel," and published in the *Jewish Expositor*, 1828, to show that the Welsh were descended from the Israelites, and we are told that in 1827, the subject of our Israelitish origin was discussed at meetings attended by Canon Hoare, Dr. Marsh, Revs. Drummond, Goodheart, Macneil, Haldane, Stewart, and Cunningham.

This account brings our subject down to the era of the learned and devout Professor John Wilson, who by his deep Scriptural knowledge and extensive research placed the whole subject upon an immovable basis of Scripture and history, from which it has never been moved; thus becoming the one and only true father of the rediscovery of Israel.

At the time of his decease in 1780 beside two brief notices in Brighton papers, several short biographical sketches were published. One was by his daughter, Mrs. Melville of Llandaff, and was first published in the *Anglo-Israel Almanac*, 1891, afterward reprinted as a leaflet. She also gave a few biographic facts about him in her edition of *Our Israelitish Origin*, 1876. An article appeared in the *Phrenological Journal*, 1897, and in answer to a request a notice was sent Mr. Borlass of Hastings for his *Biographical Dictionary*. The fullest memoir of John Wilson that has yet been published is one

which appeared in the *Glamorgan County Times*, No. 642, March 9, 1907, p. 7. In June of 1870 Mr. J. Hatton of Brighton compiled *A Catalog of the Library of the Late John Wilson* and this contained a memorial of Mr. Wilson.

John Wilson was born at Kilmarnock in Burns' County of Ayrshire in 1799, the son of godly Presbyterian parents. After finishing his course at Glasgow University he spent some years in studying, preaching, lecturing and teaching and later took part in the Dublin City Mission in 1828.

When he was a youth, his mother pointed out the 49th chapter of Genesis, telling him to note the blessing bestowed upon Joseph, its extraordinary nature, and marvelous fullness, and she observed that the time must be drawing near for the fulfillment of these prophecies, and she especially charged him that he should keep his mind upon it.

Before leaving Ireland while doing some ministerial work in Cork, the 49th chapter of Genesis was once more brought to his attention. After one of the Sunday Services, a lady asked him the meaning of the expression in Genesis 49: 24, "His bow abode in strength." He gave some ordinary explanation as to Joseph's success, etc., but seeing her disappointment, he added, "Let us both study the passage during the week, and compare notes next Sunday." During the week he kept the subject in mind, reading all he could find about the bow. One

day while he was visiting one of the congregation he saw children cutting up a number of the *Penny Magazine* and he caught sight of an article on England's use of the bow, and how a Lord Justice said that the might of this realm rested upon the bow. He was much struck with the information, and then the thought flashed into his mind, as he says, like a ray of light: can there be any connection between Joseph's bow and England's bow? Pursuing this suggestion he read extensively at the Library of Trinity College, Dublin, tracing the Anglo-Saxons back to Media. This research ended in his obtaining ample evidence that the tribe of Angles was the tribe of Ephraim.

From this small beginning sprang that monumental work *Our Israelitish Origin*, along with other important contributions to the literature on Anglo-Israel. In 1837 he gave his first lectures on Israel which excited great interest in Cork and Kilkenny as well as other places. In 1840 after giving many public addresses in various localities his lectures on ancient Israel were printed. This was the first book that really cleared up the matter, and placed it upon a sound basis. "And he being dead yet speaketh," through his writings which are of inestimable value. So much was accomplished through his unceasing activity and devotion to the cause of truth that he well deserves to be called the great pioneer of Anglo-Israel identity.

## Foreign Ministers' Conference

OUR State Department has disclosed that the United States and Great Britain have decided to take up the atomic energy question with Russia. To this end a Foreign Ministers' Conference is planned to be held in Moscow as a preliminary to formal proposals for its control by the United Nations. It is hoped through this conference to break the deadlock which has confused all peace talks since the Japanese surrender.

We repeat and emphasize what has already been set forth in the pages of *DESTINY* that the Anglo-Saxon world should not release the know-how of making atomic bombs to anyone. Until the questions of war and peace are completely settled, eliminating all possibility of future warfare, we should keep the knowledge of how to use atomic energy an absolute secret in the interests of all mankind.

The United Nations are incapable of handling this secret, for in this group are predatory nations whose leaders are far from just. God has decreed only one people capable of exercising world power and rule. The foundation of this

league is laid in Zion, the government of Israel, under which equity, justice and peace will be established (Isa. 28: 16-17). It is of the House of Israel God is speaking, and of no other people, when He says:

"Moreover I will make a covenant of peace with them; it shall be an everlasting covenant with them: and I will place them, and multiply them, and will set my sanctuary in the midst of them forevermore." (Ez. 37: 26-27.)

God has released the knowledge of atomic energy to the modern House of Israel and the Anglo-Saxon peoples are the only race who can be trusted with any degree of certainty to not misuse this power. Just because Russia is envious of us let us not become so foolish and blind to realities as to give her the means of carrying on her plans for evil aggression more effectively. Why should we run to Moscow to appease the Bolsheviki whose past and present record should place us completely on guard against giving them a weapon with which they could suddenly attack and destroy us?

# Isaiah's Vision of the U. S.

By R. W. MEANS

Because of continued interest and inquiries we are again publishing "Isaiah's Vision of the United States" which we originally published in March, 1935.—Ed.

**W**HENEVER GOD has a place in His providence for a man or a nation we would expect Him to have a place in His prophecy. There is a short chapter in Isaiah which means nothing to any commentator, preacher or layman on earth unless he has discovered that the Prophet Isaiah was given a vision of America as existing and playing a conspicuous part in the providence of God among the nations of the earth.

When we remember the origin of our country, its religious settlement, its free religion and superior education, its providential guidance, its mission among the people of the earth to spread liberty among the nations, its freeing of an oppressed race, we need not be surprised that things are all intimated by the Holy Spirit in clear prophecy concerning the nations of the world.

The text is in that part of Isaiah where the "burden" of the various nations is given or as the margin gives it: "The Oracle concerning Babylon which Isaiah the son of Amos did see," concerning Moab; concerning Damascus; concerning Egypt; concerning the wilderness of the sea, or those nations of northern Europe where they have to dike out the water in order to till the land; concerning the valley of vision which is Palestine; and Tyre.

## *A Land Without a Name*

Right in the midst of these whose future is definitely prophesied, inclosed in a circle of the known nations, a country is described and prophesied that had no name. It is in keeping with each of this circle of nations in the other sec-

tions, but these nations are all named. Here is a section about a people not named. A blank space is left for the title. Whereas it is said of Egypt, "The burden of Egypt," and of Tyre "the burden of Tyre," there follows a description of a land that had no name because it had not yet been discovered and was unknown to the Prophets.

Would it surprise you to learn that the Book intended for all ages and all lands, as well adapted to the Twentieth Century as to the First, as vocal for the needs of America and China as it was for Rome and Jerusalem, should single

sends, the ambassadors, the nations to whom they are all sent, are extremely doubtful."

No commentator has ever to my knowledge definitely stated to whom this chapter refers. George Adam Smith in his two volume commentary on Isaiah passes it by with brief and inane words showing that he had no idea of its meaning. He could not apply it to anything or anybody. Therefore, we would not be contradicting any accepted teaching should we find a meaning for it. No other land would be deprived of it should it be found to apply to the United States.

Where a passage is translated without the translator knowing its meaning, you may look for poor work in rendering both the words and the sense. So I suppose this passage represents the most inaccurate, awkward and indefinite translation to be found in the Old Testament. The first word is wrong. The Hebrew word "hoi" with which the chapter opens is not an exclamation of woe, but a hailing for attention, "Ho." It is the same word used in the same sense as in the 55th chapter of Isaiah, "Ho, everyone that thirsteth," and the whole tenor of the chapter shows that it should be translated in

the same manner here. The nation described is not one that is "meted out and trodden down." Here the tense is wrong. It is better translated in the Revised Version; and in the Jewish translations, it is properly rendered, "That meteth out and treadeth down." It is not "scattered and peeled," but "spread out and polished" or furbished. Its land the rivers have not "spoiled," but "divided or quartered."

Let us give attention to the specific points of description and see if Isaiah does not clearly designate America and the government of the United States.

### TEXT: ISAIAH 18: 1-7

*"Ho, to the land shadowed with wings,  
Which is beyond the rivers of Ethiopia:  
That sendeth ambassadors by the sea,  
Even in water-drinking vessels upon the waters,  
Saying, Go, ye swift messengers  
Unto a nation tall and smooth,  
To a people terrible from their beginning onward;  
A nation that meteth out by line and treadeth down,  
Whose land the rivers quarter!  
All ye inhabitants of the world and ye dwellers on the earth,  
When an ensign is lifted up on the mountains, see ye;  
And when the trumpet is blown, hear ye.*

*In that time shall a present be brought unto Jehovah of hosts,  
From a people tall and smooth,  
Even from a people terrible from their beginning onward.  
A nation that meteth out and treadeth down,  
Whose land the rivers quarter.  
To the place of the name of Jehovah of hosts,  
The mount Zion."*

out America in its prophetic message? I would be more surprised if in the preview of world history these seers did not see America, than to make the discovery that our country is in Isaiah's vision. It is easier to account for the inclusion of the United States in prophetic vision than it would be for its omission.

A word of caution here: this chapter is admittedly most difficult for the interpreter Bishop Louth wrote voluminously on Isaiah, but coming to the 18th chapter he said, "this is one of the most obscure prophecies; the people to whom it is addressed, the person he



### *What Is the Symbol of America?*

"Ho to the land shadowed with wings" or literally "with outstretched wings." What are we to understand by that expression? I have consulted many commentators; they follow one another in applying this prophecy to Egypt. They do so because as they say, Egypt is the land that lies beyond the rivers of Ethiopia. To corroborate their view that the allusion is to Egypt, they cite as proof the fact that it is "a land shadowing with wings." This is how they interpret the wings: they say they are the two strips of land and mountain on either side of the Nile, which practically form Egypt, which represent wings. I can see no such likeness any more than I can see the man or woman in the moon.

It is claimed by one or two commentators that the expression may refer to the winged disc which was the symbol of authority in the land of Egypt. You can see it carved upon the monuments and temples at the present time; it symbolized authority in days gone by. Hence the Douay Version, the Roman Catholic Bible, interprets wings as the winged disc but Egypt is not such a land as is spoken of here. Egypt is (comparatively speaking) an insignificant country through these latter ages. It does not send its ambassadors by the sea or over the great waters. Its list of ambassadors is very limited. It may be represented in the United States and in England and in some leading countries, but it certainly has no ambassadors all over the world, as one would be led to infer would be the case from the statement made here. The nation described must be a very important country to send ambassadors all over the world by the sea. Therefore, Egypt cannot fill the bill — too insignificant.

Dr. George D. Watson, of California, once wrote "It is a singular fact that this term; 'Ho to the land of outstretched wings,' expressing shelter for the oppressed cannot be applied to any other country on the face of the earth. Since the world began there has never been any country that from its beginning offered a welcome and hospitality to all other people for the purpose of giving them religious and civil liberty except America."

In the Prophet's vision he saw a nation arise in the west, a wonderful power having a mission of service, but it had no name, so he had to describe

it as the land of outstretched wings. It was by Divine providence that the eagle was selected as the emblem of the United States as a nation, and there is a deep truth hidden under this symbol that America should be, in the providence of God, a land that should serve as a refuge for all the people of the earth. Its emblem is the eagle with its outstretched wings like a mother bird gathering her brood under her wings. It was to have a government for the protection of all other people, a land of religious liberty and freedom of conscience, a land that would welcome to its shores the downtrodden and the suffering people scattered abroad upon the face of all the earth.

When the leading French statesman made his address of welcome to President Wilson in the city of Paris, he spoke of Mr. Wilson as being the representative of "that nation that stretched its wings abroad for the protection of Europe"; and Clemenceau unwittingly used the very words of Isaiah twenty-six hundred years before, probably knowing nothing of Isaiah's prophecy, but so accurate was the fulfillment of prophecy that in describing the conditions he had to use the very words of Isaiah's inspired prediction.

What is our national emblem? The eagle with outstretched wings is our emblem. Look at your quarters or half dollars or silver dollars and see its spread wings. Everywhere you go in the United States you will see this symbol. The Hebrew is clear as light, "the land of outstretched wings" or "shadowing with wings" as in the Revised version.

While other countries have had the eagle in their national emblem, no other country has the eagle with outstretched wings. Mexico has an eagle with closed wings; Germany has an eagle with closed wings and a double head; Austria has an eagle, but there again it has closed wings. The United States has an eagle with spread wings; it is actually a "land shadowing with wings."

### *Geographical Location*

"Which is beyond the rivers of Ethiopia." "Beyond" in Hebrew means west. When we look at a map the top is north, the bottom south, the right is east and the left west. Not so with the Jews or other orientals. They faced the sunrise. They looked eastward. "Before" meant East, "behind" or "beyond" meant west; his right hand

points south and his left to the north. "Beyond the rivers of Ethiopia" meant over his shoulder — west. Let Isaiah stand in Jerusalem, face the sunrise and describe the land beyond the rivers of Ethiopia or the land of Cush. Throw a line from Jerusalem beyond the rivers of Ethiopia and it will run over northern Africa due west and you will see no country till you strike America, the coasts of South Carolina and Georgia, *which are due west from Jerusalem!* This prophecy was not spoken of Egypt or of any part of Africa, but to a nation that was west of Africa; so that it could not be spoken of Asia or Europe. The words can apply to no other land on the earth but the United States of America.

### *Ocean Liners*

"That sendeth ambassadors by the sea in water drinking vessels upon the great waters." The word ambassadors means men who travel on business for the government, not those who travel for pleasure or business, but those sent by the government. All our ambassadors go by water to Europe, Asia, Africa, Australia, even to Mexico, Central America and South America. They all go by the sea. Now comes one of the poorest pieces of translating:

"Even in vessels of bulrushes" or cat-tails, or as the Revised Version has it, "papyrus." These are poor guesses. The translators of the King James Version in 1611 came to a Hebrew compound word "water drinking vessels." They had no idea what it meant so they looked around for something that grew out of the water and guessed "bulrushes, cat-tails, flags, papyrus," but these are plants, not vessels. Dr. Cummings, a competent Hebrew scholar says, "a water drinking vessel is a steamboat." The Prophet could not say steamship. There was no such thing in his day and no such word. But the word, "water drinking vessel upon the great waters" is a picture of the ocean liner on all the seven seas, pumping up water, distilling it, turning it into steam to propel its "water drinking vessel" with crew, passengers and cargo, unto all lands. If the word "steamboat" had been used, no human being would have known what they meant. There was no such word. Not knowing the meaning, how could you expect them to translate it? The best translation they could devise was "vessels of papyrus or bulrushes or cat-tails." They drank water but they

are not vessels, they are plants. The fact of the case is that Isaiah was looking down the ages and seeing the time when America was exercising a controlling power throughout the world by sending all its ambassadors and its soldiers and its sailors by water-drinking vessels, ocean liners, a vessel that drinks up water and makes steam to propel it, on all the waters of the world!

Here is a prophecy about America which had its striking fulfillment in 1917-18 when America sent over two and a half million people across the ocean, even in water-drinking vessels upon the great waters, across the Atlantic on business for the government to defeat an ambitious tyrant, and to protect other nations. It is true that all generations of people have traveled in ships, and nations have sent their soldiers and sailors across the sea, but never since the world was made has any nation sent two million men on government business to fight for the liberty and safety of others. This prophecy cannot be applied to any race or nation on earth except to the United States in her action in the late war against Germany for the welfare of the race.

### *A Description of Our People*

"To a nation tall and smooth," literally "tall and clean-shaven." One version renders it "tall and peeled" as a great land furbished like a sword ready for battle. The margin uses the word "peeled" instead of "clean-shaven." It is evident that the Prophet had a vision of the men tall like trees with the bark peeled off; but the best translation available is "tall and clean-shaven." When Columbus came over here he found a people tall and smooth. The Indians were the tallest race on earth and all without beards. In the late war America raised and equipped an army of three million soldiers at home and abroad, and those soldiers averaged more feet and inches in height than any other similar army ever marshalled on earth. The American soldiers that were measured averaged five feet, eleven inches in height. This is the tallest army the world ever saw. Then a striking fact is, that of these three millions not a man wore a beard. Although many wore a mustache, there was not a full beard in the list. This item would not apply to any other army that ever marched. It does apply, however, to the native inhabit-

ants of America as well as to our present people.

### *Their History*

"To a people terrible from their beginning onward." Did you ever hear of an infant getting up and thrashing its mother in the process of being born? Wouldn't you call that "terrible from its beginning"? That is what the United States did, whipped the mightiest nation of the known world in the process of being born. This historic statement cannot apply to any other nation on the globe. Other nations have gradually acquired great power and become terrible from many respects, no other nation was terrible from its beginning onward.

Look at our past, we have never been conquered. Look forward as far as the prophet could see onward, we will never be conquered. Isaiah stands in vision and sees an unconquerable people. We have fought with England, Mexico, with each other, with Spain and with Germany, always with the same result.

Here is an expression of prophecy which applies to no other nation. It is added by the prophet that this character of being terrible from its beginning is to continue down to the end of time. The Revised Version says "terrible from their beginning and onward," but the original signifies "onward to the end." Here we have an intimation that America will never be conquered from without down to the end of the ages. The only way we can be killed is by suicide. This may not prove the goodness of America; but it proves God's plan concerning the nation; and these marvelous words of prophecy we may bank on. The one who told Isaiah knows.

### *The Metes and Bounds Act*

"A nation that meteth out and treadeth down." The literal translation would be the land measured out under the treading—that is, a land measured out by lines under the feet. Here is another startling prophecy that nobody on earth could foresee except the infinite mind of God. About the time that Florida and Louisiana were taken into the Union, and Ohio taken in as a state, the government passed a law that all public lands should be surveyed by the north star, and a base line run east and west and all this land cut up into mile square sections. Our map is like a checkerboard. These

sections are subdivided into quarter sections of half a mile square, which is the amount of land allotted to our soldiers and sailors for homesteads. No nation was ever so meted out in blocks before.

This is a significant thing. All the countries of the earth as in the division of the land under Joshua surveyed and marked their land by local boundaries. If you buy a lot or acre in England today, your description will begin with a rock or tree, or corner of a barn or fence and the portions of land will be defined by these local marks.

For the first time in the human race the American government found a new way of meting out land by a general survey by measurements according to ranges with the north star. All the land in America from the western edge of Pennsylvania to the Pacific Ocean and from Canada to Mexico has been surveyed by lines of measurement staked off in sections and quarter sections. The state of Florida, which came into the Union about 1845, after the law of general surveys had been passed, is thus surveyed into sections.

There are millions of Americans who do not know this fact. They have an idea how the government surveys and divides all its land in sections with lines pointed due north and south; east and west, but Somebody Who knew about the very habits of our nation showed this to the Prophet Isaiah twenty-six hundred years ago.

How did we get this land? We measured it off in sections and trod down the Indians and took it. Isaiah saw a land "that meteth out by line and treadeth down." The story of our treading down a race is a sordid one, but a true one. Isaiah is not moralizing, but is defining and describing. We are a people that meteth out by line and treadeth down.

### *Quartered by Rivers*

The poorest translation of all is here. The old version says, "Whose land the rivers have spoiled." The margin says "despise." The Revised Version comes nearer, "Whose land the rivers divide." But the Hebrew word is the term used in the ritual of sacrifice where an animal is hung up and divided into four quarters. The knife cuts right down from head to foot and then across dividing it into four parts. This word should be rendered literally, "quartered."

Is there any land on the earth in

Europe, Asia, Africa or Australia that is quartered by rivers? There is not an ancient map or a modern one of the world that will show such as the United States. The Mississippi river takes its rise near the Canadian border and cuts right down to the Gulf of Mexico dividing *our land* into halves. On the western coast is the Columbia River. Follow it upward to its junction with the Snake River; follow that upward into close proximity with the source of the Missouri which starts in Montana and meanders eastward into the Mississippi, dividing *the West* into halves. Follow the Ohio eastward to Pittsburgh and its junction with the Monongahela that runs by McKeesport; then follow eastward the Youghiogheny where at Glenco, Pa., it becomes the Castleman; go on upstream till Wills Creek branches off and takes its source where the Potomac begins and runs to the Bay and the Atlantic and you have the *Eastern half* of the nation divided in two. So the whole "land that is quartered by rivers."

You cannot find any other land on earth divided in this way, into four sections: Northeast, Northwest, Southeast, Southwest by rivers. This prophetic word can be applied to no other country than the United States.

### *Look Out for America*

Now comes a prophetic word more startling than any yet, "All ye inhabitants of the world and ye dwellers on the earth, when an ensign is lifted up on the mountains, see ye; and when the trumpet is blown, hear ye." Whenever this people displays its flag and sounds the bugle of war, take notice, world! A people that has never been overcome in any war and is so situated that the combined armies of the world could not give their horses a drink out of our Missouri, Mississippi, or Ohio rivers in a trial of a thousand years, is too big not to have been seen by the Divine Seer, too important to be overlooked by Divine Providence, and too integral a part of God's plan for the ages to be ignored in world councils.

This part of the prophecy had its partial fulfillment in 1918, when our President began to deliver his messages concerning the principles of the peace conference and the conditions that should obtain in the nations forming the League of Nations, and in all the understandings and adjustments of the nations and boundaries after the great war. Ignoring politics and personali-

ties, the Prophet saw our armies as the decisive factor in the great war.

These prophetic words have been quietly reposing in an unnoticed chapter of God's inimitable Book for twenty-six long centuries, and not till our day were they brought out of their quiet resting place and fulfilled as a literal stupendous fact before the eyes of the whole world. "There is much light yet to break out of God's Holy Book."

### *National Benevolence Predicted*

"In that time shall a present be brought unto Jehovah of hosts from a people tall and clean shaven, from a people terrible from their beginning and onward, a nation that meteth out by line and treadeth down, whose land

## *No Wonder!*

THE strange affinity between ourselves and the people of Israel must forcefully strike every mind that thinks of it. It is one of the most remarkable facts of our life as a people, the power which the history and ideals of ancient Israel have always exercised over us. There is no story we know more familiarly than theirs. It is part of our earliest instincts; it colors all the memories that cluster around our mother's knee; it molded our earliest songs; our first salty proverbs were from the wisdom of this people. There is no people amongst all the peoples of antiquity to whom we feel so much akin. In the Psalms we hear our own souls speaking; in the Prophets we see our own ideals expanded to heroic size in the light of God's truth; and in the heroes of Israel in the Book of the Wars of the Lord, we find the men to whom our hearts say, Huzza! What we cry for in society is exactly what is directed in Israel's laws. What we demand for mankind is precisely what the God of Israel has ordained.

It is an astonishing thing that we, the most modern of all peoples, should have this virile and unbreakable affinity with the most ancient of peoples. It betokens a kinship of mind and spirit and destiny which should long ago have started us on a search for the secret of its significance. Those who have made the search return with one report, and one only; they say, "No wonder we think and feel and act and aspire like Israel — we *are* Israel!"

the rivers have quartered, to the place of the name of the Jehovah of hosts, the Mount Zion." If you were asked to give the best known symbol of the United States, you could not do better than quote the opening words of our text, "Ho, to the land of outstretched wings." And if you were asked to name the chief characteristic of America you could not do better than quote the last verse, "At that time shall a *present* be brought from a people."

The word "present" or "gift" is in the original a generic term and includes all gifts and presents. When Cuba asked to be freed from a yoke of tyranny, we sent our young men to fight their cause. We fed the starving in Porto Rico. Gave prosperity to the Philippines, the open door to China. Built the Panama Canal and conquered the dread disease of yellow fever. When Ireland was starving, we sent her great cargoes of food. When Japan was shaken by earthquake, all hearts were stirred, but America sent more food and clothing and medicine and money than all the rest of the world put together.

Look at the facts. Since the great war began, this American nation has sent to many nations *gifts* and *presents* of everything that one can mention. We have sent wheat, corn, meats, all kinds of foodstuffs, ammunition, medicine, first aid equipment, railroad materials, timber, nurses, teachers, surgeons, soldiers, ministers, artists, laborers, and cash money not only by millions but by hundreds of millions to help the needy nations of Europe and of Western Asia. Such a scene was never witnessed before in the history of the human race. All the gifts of all other nations seem but a drop in the bucket compared to the gifts sent from America to European nations.

The Prophet sees "in that time," the time of United States history, "Shall the present be brought to the *Jehovah* of hosts from this people." The sending of relief in foodstuffs, medicine, munitions of war, and all kinds of benevolence and donations has been of a magnitude that startles the wildest imagination and surpasses anything that could have been dreamed of a few years ago. There is no parallel to this in the history of the world. The Almighty God saw this and showed it to His Prophet and he put it down in the ever-growing Book and we stand amazed when we read these words with so exact and literal a fulfillment.



# The Post-Deluge Cradle Land

By FANNY PRESCOTT ROSS

THESE are the three sons of Noah, and of them was the whole earth overspread." (Gen. 9: 19) This is a perfectly intelligible statement and must be capable of demonstration if the Bible is anything but a will-o'-the-wisp.

We find history continually verifying the statements of Scripture, and no monument ever dug up, no manuscript that has ever been discovered, has been other than an evidence of Bible truth. The determined efforts of modern philologists to reach the truth have proven that language is no sure test of race and have given rise to a still more determined search to trace modern nations to their remote ancestors.

The "Saxon riddle" came first in interest because English philological historians saw and proved there was no such race as Aryan and that the whole distribution into Aryan, Semitic and otherwise was, from the first, simply a distribution of languages; a classification of types of speech and nothing more.

And true it is in this day that "the face of the covering cast over all people, and the veil that is spread over all nations" (Isaiah) is being destroyed. The literal meaning of the Hebrew words translated "the covering cast over" is *the hiding that hides them*. Thus it was that the people and their history beyond a span of centuries were hidden. But this uncertainty is to be removed. Scripture says the "veil" shall be lifted off.

The cradle of the human race, in its renovation through Noah was, undoubtedly, Central Asia. Most biblical students have acquiesced in the long prevalent localization of Ararat in Armenia, forgetful of the fact that the first migration recorded in Scripture was to the plain of Shinar "from the east," while Armenia is due north of Shinar. Not one of the three races, it must be noted, residing round this Armenian mountain — Turkish, Armenian or Persian — call it Ararat. Traditions have arisen connecting this spot with the point of Noah's exit from the Ark, but in the face of the strong concurrent testimony of the Scripture

statement and modern ethnological researches this association of Armenia with Ararat can only be one of the many instances extant in the world's topography of *transference of site*. In the United States, for example, are towns named Cairo, Syracuse, Paris, Troy, etc.; and by old geographers the Hindu Kush mountains, running west from the eastern extremity of the Himalayas were called Caucasus but *now* the name is applied to the range which crosses the interval between the Black and the Caspian Seas.

The Ararat of Genesis was not a mountain, but a land — a land of mountains. Indian legends tell of the land of Arya-varta in the northern highlands of Kashmir, whence the early patriarchs descended to replenish the earth. This name is nothing but a lengthened form of Ararat. Now *ar*, or *ur*, in Hebrew, mean "light" and *rt* is a Hebrew root meaning "thrust out," so *Ararat* means the "issuing forth" or the "thrusting forth of light."

Northward, from the point of junction of the two great mountain ranges of Hindu Kush and Karakorum mountains, a third lofty chain divides Russian from Chinese Turkestan. This was, of old, called the Bolor Tagh or Bolor mountains. The word Bolor bears this meaning in Hebrew, "The issuing forth of light." The light was the light of the true religion let out on a yet to be renovated earth from the sanctuary of the Ark of Noah; and from these lofty mountains, towering peaks succeeding each other at close intervals, rising to a height of 25,000 feet or more above the sea — no gathering of high mountains to match them elsewhere in the world; from these "mountains of Ararat," Noah and his sons, and their wives passed down to renew the earth.

This region of Bolor and the table lands of Pamir — "the roof of the world" — was also at one time called *Thibet*, and Great Thibet is that province of the Chinese Empire which lies immediately north of the main chain of the Himalayas. Now Thibet is a word from the Hebrew root, *Th'be*, the word used in Genesis 6:14, for the Ark

of Noah. Moreover, the Chinese claim that their ancestors came from the Tarim Basin, and this immense Basin fills nearly the whole southwestern part of Chinese Turkestan, of which *Kashgar* is the capital and it lies closely adjacent to the land of *Kashmir* and the Indus River, where Noah and his sons dwelt after coming forth from the Ark. This, coupled with the known fact of Chinese veneration for Noah and their traditional ancestor worship shows a national subconscious recognition of a lineage tracing directly to the patriarch. The line of descent will be shown to come first from Ham and additionally from Japhet.

People used to think that Hebrew was the origin of all other tongues (because the Hebrew alphabet represents the foundation of all things, each letter being at the same time a number). What is probable is that, in Hebrew, we have a comparatively unchanged development of the one tongue of the early ages. For Shem was the Priest, and his descendants did not share in the "confounding of language" (Gen. 11: 7), which fell upon the Hamites in their rebellion against God at Babel. Neither did Japhet participate in that confusion, hence *their* words were one until, after time and separation, their different types of language developed by purely natural processes. Shem being the one chosen to transmit the Promise would naturally inherit the sacred, mystical, numerical Hebrew tongue.

When Abraham (of the house of Shem) commenced his long journey to his new home in the land of promise, from what country did he emigrate? "They went forth . . . from Ur of the Chaldees, to go into the land of Canaan." (Gen. 11: 31.) In the Hebrew text of Genesis, the word translated *Ur* is a word of three letters *Aur*. "Chaldees" also is merely a Greek and Latin rendering of the Hebrew *Chas-dim* or *Kash-dim*; both these words have very significant meanings. *Aur* is "Light." *Kash-dim* means "the keeper of secrets" or "interpreters of mysteries." The "Chaldees" of the Book of Daniel were true *Kash-dim* . . . they were not the common population of Baby-

lon, but an aristocracy of science. Thus in Daniel 1: 4 "the learning and the tongue of the Chaldeans" is recorded; in Daniel 2: 2 "the magicians, and the astrologers, and the sorcerers, and the Chaldeans." A Chaldee or *Kash-d* was an "interpreter" whether in the West or the East.

From time immemorial has the north of India been the home of mysterious science, such as the Kashdim of Babylon pursued. The province of Kashmir is about 1,900 miles due east of Mesopotamia (bordering on Chinese Turkestan and Thibet, both provinces of the Chinese Empire). The word *Kash* abounds and always has abounded in the local names of that region, as any good map will show.

Now note that the Bible is Hebrew Scripture, a history of the Hebrew or Shemitic people only. There are no Japhetic or Hamitic Scriptures, hence there is no specific record of the descendants of these two sons of Noah after the detailed genealogies in Genesis 9, 10, and the first 9 verses of Genesis 11. But in this account careful reading and a comparison of chronology with ancient history shows that for a full century, at least, Noah and the two sons whom he had blessed continued to occupy their settlement on the Indus. It was not until the "days of Peleg," who was born 101 years after the flood, that a great religious feud separated the families of Shem and Japhet. Then southward into Kashmir where, subsequently, Abraham was born, Shem journeyed, and in due time the nations sprung from him peopled, in the main, the southern half of Asia, below the Caucasus, Hindu Kush, and the Himalayas. The name Brahmin is from Abraham.

Northward, back along the tributary valley by which he had descended from the Ark, turning his back upon the Indus, Japhet retraced his steps till he had placed another mountain range between his brother and himself. He was then in the very heart of Asia on the "Roof of the World," and a glance at the genealogies of his sons shows the original names of the Tartar and Mongol races, names now still in geographical evidence of their ancestry.

But to go back, we read in Genesis 11: 1 & 2, "The whole earth was of one language, and of one speech. And it came to pass, as they journeyed from the east." "As they journeyed" is indefinite, i.e. as some journeyed, by no

means as *all* journeyed. This was merely the first migration of a section of the human race from its eastern cradle and "they found a plain in the land of Shinar" (Gen. 11: 2).

This was entirely a Hamitic migration for Genesis 10 says Nimrod (grandson of Ham) began to be a mighty one in the earth, and the beginning of his kingdom was *Babel* and *Erech* and *Accad* and *Calneh* in the land of *Shinar*. From thence "the Lord scattered them abroad upon the face of all the earth"; that is, all engaged in the building of the tower were scattered over the whole world. This may quite well have been the case, and yet not all mankind have been present at *Babel*. Even the whole Hamite family need not have been engaged in the work.

It seems possible certainly that some of the descendants of Canaan had already gone "abroad," for after giving the genealogies of the "*ites*" Genesis 10: 18 says, "afterward were the families of the Canaanites spread abroad." The "*Sinite*" tribe of the widespread family of Canaan is, undoubtedly, to be looked for in China — "the land of *Sinim*" — mentioned in Isaiah 49: 12. The people whom the English call Chinese call themselves the *Tsin* and by the Romans were called *Sinae*. The Hivite tribe, the *Hui*, as it is in the Hebrew may be traced in *Hue*, the capital of Annam, in Cochin China.

No three letters are more used in Chinese names than *s*, *i* and *n* — *sin*. *Ahsin* is so common that it has become a synonym for Chinamen. The "land of *Sinim*" is an accurate title, *im* being the plural. The Encyclopedia Britannica states that ancient China was known by several names, according to location. The southern part, reached by sea route, was always some form of *Sin*, *Chin*, *Sinoe* or *China*. The northern part reached by land route through Asia was first *Seres*, and in the Middle Ages was known to Europe as *Cathay*. Its original form was *Kitai*, and by this name is still known in Russia and to most of the nations of Central Asia. The name *Sin* probably came to Europe through the Arabs, who made the China of the Farther East into *Sin* and perhaps sometimes into *Tsin*.



Claudius Ptolemy called Chinese the *Sinae*. The Encyclopedia says also that the name *Kitai* was given to northern China by foreign conquerors from the north — Mongols and antecedents of the Manchus. Southern China was conquered and subjected to Mongol rule about 1276. Till then it had remained under a native dynasty — the Sung or Sing. Now *Kitai* is another form of "*Kittim*," son of *Javan*, son of *Japhet* (Gen. 10: 4). So we have here the same ethnic condition as exists in Turkey, Russia, etc., today, a ruling and a subject race.

Northern China was the nearest country on the east and south to the families of *Japhet*, when they moved north of *Pamir*, so their prophesied "enlargement" naturally carried them into it as conquerors of the land of those Canaanites who had reached it through the "*Tarim Basin*."

When we consider the history of ethnic movements, we find that in every quarter of the globe a lower type of man has been pioneering and preparing for the advent of the higher races. Today the weaker intellect and more stunted stature are found at the extremities of the earth. This would answer to an early diffusion of the Hamitic races before the higher Japhetic and Shemitic races divided the world between them. Canaan was the only one of Ham's children selected for a destiny of service. The predominance of the Canaanite element in this dispersion is strikingly illustrated by names of people and places still found in remote corners on the map of the world. Thus the Amur River in eastern Siberia may mark a settlement of the *Amorites*, the *Arkite* is found in the province of Further India named *Arak-an*, and the *Arvadite* is strictly the *Arwdi*, corresponding almost exactly in sound to the name of the river *Irrawaddy*, which flows through Burma.

Finally the ethnological researches of W. H. M. Milner, professor of philology at Oxford, England, established a school of evidence before which former teachings became untenable. Want of a reasonable basis of deduction had given rise to the claim of an Aryan race of which Saxons are a development, but now they have been proven historically, geographically and by lineal descent to be of the blood of Abraham: "heirs of the Promise," for Shem was by divine appointment "Priest of the Most High God" and "guardian of the Promise."

*"Thou, Israel, art my servant,  
Jacob whom I have chosen, the  
seed of Abraham, my friend."*

## Israel: The Servant People

THERE is no such thing as equality among races and individuals except as it pertains to justice, equity and the right to life, liberty and the pursuit of happiness. Neither is there superiority of race which in any way can contribute to making one people feel above another, for every race excels in certain traits while being inferior in other national aspects. God has endued all races with special gifts. This is also true of individuals who, according to their respective abilities, occupy positions of trust and responsibility. All men are not equal except under the administration of the law where questions of justice are involved. When these facts are recognized there will be less jealousy over the achievements of others and in its place will come a recognition of the good each contributes to the general welfare.

God recognized individual and racial traits when He selected Abraham and his seed, choosing them from among all families of the earth to carry out certain assigned tasks. His purpose is the establishment of righteousness and He selected the descendants of Abraham to function as His Kingdom. The Lord said of Abraham:

"For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment: that the Lord may bring upon Abraham that which he hath spoken of him." (Gen. 18: 19.)

Thus in commanding his children Abraham was to excel all others and his household was to be obedient to him. Also, his seed was to be above all races in keeping the way of the Lord and in the administration of justice and the keeping of judgment. This excellency was not a matter of superiority but rather a special gift or talent from God that they might be used of Him to fulfill His will. Israel was selected to be His servant race and so of them God has declared:

"But thou, Israel, art my servant, Jacob whom I have chosen, the seed of Abraham

my friend. Thou whom I have taken from the ends of the earth, and called thee from the chief men thereof, and said unto thee, Thou art my servant; I have chosen thee, and not cast thee away. Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness." (Isa. 41: 8-10.)

Those who object to being informed that God selected a race and insist that He shows no favoritism must realize, nevertheless, that He made one people His special care, for of Israel the Lord of Hosts declares: "He that toucheth you toucheth the apple of his eye." (Zech. 2: 7.) That God did choose Israel Isaiah clearly states when he says:

"Ye are my witnesses, saith the Lord, and my servant whom I have chosen; that ye may know and believe me, and understand that I am he: before me there is no God formed, neither shall there be after me." (Isa. 43: 10.)

Again and again God declares Himself to be "The Holy One of Israel." For Israel's sake Babylon was brought down and the Lord declares:

"For I am the Lord thy God, the Holy One of Israel, thy Saviour: I gave Egypt for thy ransom, Ethiopia and Seba for thee. Since thou wast precious in my sight, thou has been honourable, and I have loved thee: therefore will I give men for thee, and people for thy life." (Isa. 43: 3-5.)

Such blessings as these surely place the people involved above all other races upon earth for they are promised to no other race except Israel. This protection is guaranteed to His servant race because it will become their responsibility to carry out His will among men and nations.

Thus God did select one man, Abraham, and his wife, Sarah, and the race which became their posterity were chosen by Him as His own to serve Him and fulfill His purposes in the earth as His Kingdom people. The tasks assigned to them are the estab-

lishment of national righteousness and the execution of judgment and justice for all mankind.

The fact that the Anglo-Saxon-Celtic peoples excel all other races in the desire to establish peace in righteousness must be accepted by all and when men of any race undertake to make racial traits and acquirements a sign of superiority it demonstrates a desire to overcome their own lack of the racial qualifications for positions of high honor in the earth.

As we discuss the origin, destiny and responsibility of the Anglo-Saxon-Celtic peoples we in no way disparage the abilities of other races, nor the blessings bestowed upon them. We are, however, committed to strongly emphasize what God requires of us as His servant people. Abraham and his descendants were called to fulfill a purpose in the plans of God and we today, as his descendants and the inheritors of the promises and covenants of God, are given the task of carrying out a definite part in the plan of the ages. We do this, not as a superior race, but as God's servant nation charged with a responsibility we cannot evade.

THE BIBLE records the genealogy of man from Adam to Noah, the eighth preacher of righteousness, and from Noah is given the line of descent to Abraham. In this line of descent we have the record of individuals carrying on and fulfilling the commands of God. Then God called Abraham and blessed both Abraham and Sarah and their seed. To Abraham and Sarah a son was born and Abraham under instruction from God placed his only Isaac upon the altar dedicating him and his race to the service of the Lord. God accepted that sacrifice and confirmed the covenant to Isaac when He said unto him:

"I will perform the oath which I swore unto Abraham thy father; And I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries; and in thy seed shall all the nations of



the earth be blessed; Because that Abraham obeyed my commandments, my statutes, and my laws." (Gen. 26: 3-5.)

Jacob had difficulties in securing confirmation of the promises because of his impatience but the blessings were finally confirmed to him after he had made restitution of the Lordship which he wrongfully took from his brother Esau. (Gen. 33: 8.) Esau later forfeited the Lordship in leaving Palestine and by default it reverted to Jacob. The blessings to Abraham were passed on in their entirety to both Isaac and Jacob but in blessing Jacob's family each son received his individual portion. The record of this division of the blessings to the sons of Israel (Jacob) is given in the 49th chapter of Genesis.

The substance of the covenant the Lord made with Abraham and his seed was that God would make his name great and he would be a blessing to all the families of the earth. Those who blessed him would be blessed and those who cursed him would be cursed and in him would the families of the earth be blessed. God promised territorial expansion to the northward, southward, eastward and westward while his seed would possess the gates of their enemies. They were to receive the fatness of the earth and plenty to sustain them. A nation and company of nations would come from Abraham while kings would come out of his loins.

While each one of Jacob's sons, as the head of a tribe, received his portion of the covenant blessings, Joseph inherited the birthright. It is foolish to teach that the Jews inherited all the blessings given to Abraham, Isaac and Jacob, for they are a part of one tribe only, Judah, and to their father, the head of the tribe, was given his portion only of the blessing. The material blessings of greatness, under the birthright, were not given to Judah but to Joseph and through him to his two sons, Ephraim and Manasseh. This is clearly set forth in the record:

"Now the sons of Reuben the firstborn of Israel, (for he was the firstborn; but, forasmuch as he defiled his father's bed, his birthright was given unto the sons of Joseph the son of Israel: and the genealogy is not to be reckoned after the birthright. For Judah prevailed above his brethren, and of him came the chief ruler; but the birthright was Joseph's.)" (1 Chron. 5: 1-2.)

We are concerned with those birthright promises for with them went the

honor of the father's name and the right to bear it and his material possessions and wealth. This included territorial expansion and a multitudinous seed which would become a great nation and company of nations. It is evident from the record that Judah never inherited these blessings nor do the Jews today possess them. While Judah had his part in the blessings, it did not include the birthright for Jacob-Israel passed the birthright blessings to Joseph's sons of whom it is recorded:

"And Israel stretched out his right hand, and laid it upon Ephraim's head, who was the younger, and his left hand upon Manasseh's head, guiding his hands wittingly; for Manasseh was the firstborn.

"And he blessed Joseph, and said, God, before whom my fathers Abraham and Isaac did walk, the God which fed me all my life long unto this day, The Angel which redeemed me from all evil, bless the lads; and let my name be named on them, and the name of my fathers Abraham and Isaac; and let them grow into a multitude in the midst of the earth.

"And when Joseph saw that his father laid his right hand upon the head of Ephraim, it displeased him: and he held up his father's hand, to remove it from Ephraim's head unto Manasseh's head. And Joseph said unto his father, Not so, my father: for this is the firstborn; put thy right hand upon his head.

"And his father refused, and said, I know it my son, I know it: he also shall become a people, and he also shall be great: but truly his younger brother shall be greater than he, and his seed shall become a multitude of nations.

"And he blessed them that day, saying, In thee shall Israel bless, saying, God make thee as Ephraim and as Manasseh: and he set Ephraim before Manasseh." (Gen. 48: 14-20.)

No race on the face of the globe except the Anglo-Saxon-Celtic peoples possess these marks of identification today. What better proof, therefore, is there that they are the lineal descendants of Abraham?

**F**OLLOWING the history of Jacob and his sons we read that they entered Egypt as a family and later emerged as a great company of people under the leadership of Moses. The nineteenth and twentieth chapters of Genesis set forth the establishment of this people as God's Kingdom at Mount Sinai where they agreed to administer all His laws. Jehovah, the God of Israel, became their King; the House of Jacob, the people of the Kingdom; the

commandments, statutes and judgments of the Lord, the law of the Kingdom and the basis of their constitution. A national church was established with ordinances of worship.

The Angel's annunciation to Mary, recorded in the New Testament, should be sufficient evidence to every Christian of the fact of the organization of the Kingdom of our Lord and Saviour at Mount Sinai. Not only did the Angel declare to Mary that she would bring forth a son whose name was to be called Jesus but he also announced:

"And the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end." (Luke 1: 32-33.)

If the Christian world accepts the first part of the Angel's statement as true, then it follows that the remainder of the annunciation is also true and the House of Jacob is God's Kingdom upon earth and the very Kingdom over which Jesus Christ will rule when He takes the Throne of His father David. This alone should send every Christian back to the Old Testament to investigate the history and destiny of the House of Jacob.

"And Moses went up unto God, and the Lord called unto him out of the mountain, saying, Thus shalt thou say to the house of Jacob, and tell the children of Israel; Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto myself. Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine: and ye shall be unto me a kingdom of priests, and an holy nation. These are the words which thou shalt speak unto the children of Israel." (Exodus 19: 3-6.)

It is God, not man, who has said Israel shall be a peculiar treasure unto Him above all people. They have through the generations been approaching their destiny for, unrealized by the great majority of men, the Kingdom organized at Mount Sinai has continued to grow and expand, never diminishing, until it shall finally encompass the uttermost parts of the earth. Then the whole world will have become the Kingdom of our Lord and Saviour who, returning as King of kings and Lord of lords, will take over the Throne of His father David and rule over Israel forever.

"Of the increase of his government and peace there shall be no end, upon the

throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of Hosts will perform this." (Isa. 9:7.)

Thus the enthusiasm of the Lord of Battles—who appeared again and again to intervene in the affairs of Israel in the records of Holy Writ and who demonstrates in secular history His dealings with modern Israel, the Anglo-Saxon-Celtic peoples—will achieve the perfection of Kingdom administration with peace following the restitution of Kingdom laws.

Here again, if the Christian world would awaken to the realization that the Kingdom of God was established on earth at Mount Sinai, much of Scripture which seems beyond understanding would reveal marvelous truths to them for which they now grope as men grope in the darkness. To recognize the Kingdom and identify modern Israel today provides the key to unlock the secrets of revelation and understand the message of the prophets.

FOR FORTY YEARS Israel wandered in the wilderness and was schooled in Kingdom administration. Under the leadership of Moses Israel came out of slavery in Egypt and they entered the promised land under Joshua as a people possessing perfect laws and a judicial and administrative system par excellence. In Palestine Israel was first under judges, then under kings, and finally the House of David was established to perpetuate the kingly line in Israel forever.

Contemporary with Israel's history, recorded in the Bible from Egypt to Palestine, is the history of the line of Zarah, a son of Judah, whose descendants broke away from Israel, before the Exodus, and founded colonies around the shores of the Mediterranean Sea. The record of this early Milesian civilization, whose colonies reached the British Isles, is found in secular history. Let us not forget these people are included in the Abrahamic Covenant. The British Isles are also the appointed place where Nathan the prophet declares the throne and the people would be at rest:

"Moreover I will appoint a place for my people Israel, and will plant them, that they may dwell in a place of their own, and move no more; neither shall the children of wickedness afflict them any more, as before time." (II Sam. 7:10.)

This was not Palestine for when this was uttered all Israel was dwelling there. At the very time the prophet was telling David of the appointed place the advance outposts of Israel had already taken possession of the land to which, later, the tribes of Israel migrated. It is Israel in the Isles to whom Isaiah directs his message when he says: "Listen, O isles, unto me; and hearken, ye people from far." (Isa. 49:1.)

It was during the reign of King Rehoboam in Palestine that the Kingdom was divided into the northern ten tribed Kingdom of Israel with Samaria as their capital and the southern two tribed Kingdom of Judah with Jerusalem as their capital. The northern kingdom was known as the House of Israel while the southern kingdom was the House of Judah. One tribe of the northern kingdom, Benjamin, was lent to the House of David for the following purpose:

"That David my servant may have a light always before me in Jerusalem, the city which I have chosen me to put my name there." (I Kings 11:36.)

This looks forward to a time to come when the Throne of David, removed from Jerusalem, would need a light bearer to be informed of events which would take place in the City of David.

FOLLOWING the division of the Kingdom, the House of Israel lapsed into sin and idolatry and later the House of Judah followed the same course. The House of Israel was taken into Assyrian captivity and Judah was carried away to Babylon about 130 years later. At the time of Judah's captivity the House of David was removed from Jerusalem when the daughters of Zedekiah were taken by Jeremiah to the appointed place, the isles north and west of Palestine, and there the union was consummated between the Zarah and Pharez branches of Judah in the marriage of Tea Tephi of the House of David, Jeremiah's ward, to Eochaidh, the Heremonn of Ireland, of the line of Zarah. The Prophet Jeremiah was instrumental in bringing to fruition the fulfillment of the riddle put forth by Ezekiel in planting the tender twig (Tea Tephi) in the land of traffic and in the city of merchants, by great waters (see Ezekiel, chapter 17). Thus the present King of England is a direct descendant of the Royal House of David.

When the House of Judah had served its term of captivity a remnant returned from Babylon with some of the tribe of Benjamin and a few Levites. This remnant constituted the nation of the Jews. It was their task to rebuild the Temple and the city of Jerusalem for the Lord was to come to the Temple and city where He would be rejected and crucified that Israel might be redeemed and salvation wrought for all who would believe on Him.

Under Ezra and Nehemiah the temple and city were built and at the appointed time the Redeemer came. Rejected as King by the Jews, He suffered, died and rose again, and the bond of brotherhood between Judah and Israel was broken (Zech. 11:14). The Galileans, who were of the tribe of Benjamin, accepted Christianity wholeheartedly and became lightbearers of the glad tidings of redemption to the House of David and to Israel scattered abroad.

It is important here to point to a fallacy so long taught by the church that the Jews first gave us Christianity. This is not scriptural for they not only opposed their Redeemer and King but crucified Him and persecuted His followers, among whom were Benjamites then living in Galilee. It was from this tribe that Jesus chose His disciples save one, Judas, who betrayed Him. Peter, a Galilean, was known by his speech that he was not a Jew (Matt. 26:73) while Paul tells us he was of the tribe of Benjamin (Rom. 11:1) though by religion a Jew (Acts 22:3).

Because the Jews refused to bring forth the fruits of righteous administration Jesus said to them:

"Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof." (Matt. 21:43.)

The nation to which the kingdom was to be delivered was outcast Israel of the ten tribes whose redemption Jesus accomplished on the cross. The Jews knew that the House of Israel was in existence, beyond the confines of Palestine, for when the Pharisees sent officers to arrest Jesus He said that a day would come when they would seek Him and would not find Him. Then they asked the question:

"Whither will he go, that we shall not find him? Will he go unto the dispersed among the Gentiles?" (John 7:35.)

**D**URING the Gospel age outcast Israel has become Christian and is functioning as God's servant people to carry the glad tidings of the Gospel to the ends of the earth. Jeremiah, referring to Israel, declares they would be Christian in the latter days:

"At the same time, saith the Lord, will I be the God of all the families of Israel, and they shall be my people. Thus saith the Lord, The people which were left of the sword found grace in the wilderness; even Israel, when I went to cause him to rest." (Jer. 31: 1-2.)

Hosea also refers to Israel's failure to recognize their origin and identity, yet at the same time calling themselves the sons of God, or a Christian people:

"Yet the number of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbered; and it shall come to pass, that in the place where it was said unto them, Ye are not my people, there it shall be said unto them, Ye are the sons of the living God." (Hosea 1: 10.)

Moses also declared that in the last days Israel would be marked by Christian circumcision when he said:

"And the Lord thy God will circumcise thine heart, and the heart of thy seed, to love the Lord thy God with all thine heart, and with all thy soul, that thou mayest live." (Deut. 10: 6.)

The question is often asked, "If we are Israel what difference does it make?" Very much. God has issued a clear call in the Bible to Israel, found and redeemed, to awaken to her identity and rise to her responsibilities. The knowledge of that identity is essential in order to point out the people who as Israel are responsible for carrying out the God-given task of His servant people. This brings us to the second phase of the Kingdom message.

When Israel was organized into a Kingdom at Mount Sinai and God established His covenant with them the people vowed they would perform their part of the obligation which rested upon them when:

"All the people answered together, and said, all that the Lord hath spoken we will do. And Moses returned the words of the people unto the Lord." (Exodus 19: 9.)

The importance of this vow cannot be overlooked. The law of the Lord requires:

"When thou shalt vow a vow unto the Lord thy God, thou shalt not be slack to pay it: for the Lord thy God will surely require it of thee: and it shall be sin in thee. But if thou shalt forbear to vow, it

shall be no sin in thee. That which is gone out of thy lips thou shalt keep and perform." (Deut. 23: 21-23.)

As a nation Israel made a vow unto the Lord their God and as a nation God will require performance of the oath, a requisite to deliverance in the day of trouble. The Psalmist declares:

"Offer unto God thanksgiving; and pay thy vows unto the Most High: And call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me." (Ps. 50: 14-15.)

The marks of identification and the evidence confirming the Anglo-Saxon-Celtic peoples to be Israel also establish this people as a sinful nation who have failed to perform the oath of their fathers. This is our national sin. As it becomes known that the Anglo-Saxon-Celtic peoples are Israel, individuals having that knowledge will not be held guiltless if they fail to warn those whom they can of their responsibilities and the penalties for national failure to obey God's laws.

Through the prophet Ezekiel the Lord has warned us of individual responsibility:

"Son of man, I have made thee a watchman unto the house of Israel: therefore hear the word at my mouth, and give them warning from me." (Ez. 3: 17; 33: 7.)

All those to whom the Lord has revealed the knowledge of the Kingdom have become watchmen in Israel today. Their commission is to warn and so great is this individual responsibility that the Lord has declared if we refuse to warn our brethren:

"When I say unto the wicked, O wicked man, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked shall die in his iniquity; but his blood will I require at thine hand. Nevertheless, if thou warn the wicked of his way to turn from it; if he do not turn from his way, he shall die in his iniquity; but thou hast delivered thy soul." (Ez. 33: 8-9.)

Having warned us of our personal responsibility, the type of message and kind of warning which shall be given to the House of Israel is set forth by the Lord:

"Therefore, O thou son of man, speak unto the House of Israel; Thus ye speak, saying, If our transgressions and our sins be upon us, and we pine away in them, how shall we then live? Say unto them, As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die, O house of Israel?" (Ez. 33: 10-11.)

This message is national in scope and contains three important clauses. 1) It warns the House of Israel that tribulation and trouble are the result of disobedience and rebellion. 2) It declares they shall turn from their evil ways. 3) It summons the nation to repent and make restitution fulfilling the solemn vow made at Mount Sinai and reaffirmed under Joshua after the conquest of Palestine.

Israel, the Lord declares, will surely live if she will put away her transgressions and do that which is lawful and right, and walk in His commandments, statutes and judgments and do them. In the present condition of the nation justice and equity have been removed far away, the poor are oppressed and men are deceitful in their dealings with each other.

"And the Lord saw it and it displeased him that there was no judgment." (Isa. 59: 15.)

The Lord is calling both the individual and the nation to repentance. The preaching of the Gospel of salvation is personal while the call to righteous administration by the establishment of the perfection of Kingdom rule is national. Therefore, we must proclaim to the nation the need of returning to His laws that we may restore righteousness and establish justice and equity in the land. Guided by His laws, the citizens of the Kingdom must mete out justice and equity to all:

"Thus saith the Lord, keep ye judgment, and do justice: for my salvation is near to come, and my righteousness to be revealed." (Isa. 56: 1.)

Moses set two ways before Israel: the way of life and the way of death:

"See, I have set before thee this day life and good, and death and evil; in that I command thee this day to love the Lord thy God, to walk in his ways, and to keep his commandments and his statutes and his judgments, that thou mayest live and multiply . . . I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing; therefore, choose life, that both thou and thy seed may live: That thou mayest love the Lord thy God, and that thou mayest obey his voice, and that thou mayest cleave unto him: for he is thy life, and the length of thy days: that thou mayest dwell in the land which the Lord swore unto thy fathers, to Abraham, to Isaac, and to Jacob, to give them." (Deut. 30: 15-20.)

Because Israel chose the way of death, for seven long times she has



suffered under the cycle of trouble. God is now calling the nation to again fulfill her vows but at present Anglo-Saxon-Celtic Israel is failing to give heed as the nation walks in her own way. Because of this, poverty, sickness and distress are rampant (see Deut. 28: 22; also verses 58-61). The road of disobedience for the nation is paved with insect devastation, destruction of prosperity, pestilence, famine, sword and captivity.

We are entering a new cycle of God's dealings with His people with increasing pressure to compel the nation to turn to God. Our forefathers had a similar experience when God, being careful not to violate the nation's free will, nevertheless so restricted her prosperity that Israel was compelled to submit to his over-ruling judgment. Hosea records the occasion:

"Therefore, behold, I will hedge up thy way with thorns, and make a wall, that she shall not find her paths." (Hosea 2: 6.)

As a nation we have again maneuvered ourselves into the same circumstances by our flagrant violation of His laws. So, through Ezekiel, God declares:

"Like as I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you, saith the Lord God. And I will cause you to pass under the rod, and I will bring you into the bond of the covenant: And I will purge out from among you the rebels, and them that transgress against me: . . . and ye shall know that I am the Lord." (Ez. 20: 36-38.)

The Bible enumerates multitudes of blessings which will be showered upon Israel when she turns to God with her whole heart:

"For I know the thoughts that I think towards you, saith the Lord, thoughts of peace, and not of evil, to give you an expected end. Then shall ye call upon me, and ye shall go and pray unto me, and I will hearken unto you. And ye shall seek me, and find me, when ye shall search for me with all your heart." (Jer. 29: 11-13.)

As watchmen of Israel we must proclaim God's requirements to the individual and the nation: personal repentance and salvation for every man through Christ Jesus, national repentance and redemption from all national troubles through Christ our King. The personal responsibility of the watchman is great. Only by warning Israel can her watchmen escape the penalty of bloodguiltiness for those who are suffering and dying because of continued violation of God's laws. Let the watchmen of the House of Israel proclaim the way of life and blessing, and may our nation awaken to the call and restore His administration that it may be well with us and with our children.

*Editor's Note:* The above article is available as a pocket size brochure for distribution. 10¢ each; twelve for \$1; fifty for \$3; one hundred for \$5. Postpaid. Order from Destiny Publishers, Haverhill, Mass.

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PERSONS who read DESTINY regularly, as well as those who have taken up their first copy, recognize the value of having back issues at hand in order to refer to previous observations upon the happenings of these momentous times in which we live. For that reason the twelve issues are bound at the end of each year in attractive, durable binding and completely indexed for ready reference.

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Volume XIII, issues of 1942; Volume XIV, issues of 1943; Volume XV, issues of 1944; and Volume XVI, issues of 1945, are \$5.00 each, postpaid. Volume XVI is indexed on pages 33 and 34 of this issue.

## LETTERS

In *DESTINY* for September, 1945, you published my article entitled "Atom Smashers." Its publication, coming at about the same time as the use of atom bombs at Hiroshima and Nagasaki, naturally caused readers to compare the statements in the article with the reported damage done to those cities and, from conversations I have since had with readers of *DESTINY*, I am led to wonder if somehow the real point of my article did not elude them.

Whatever importance may be attached to any other statement in the article, the one point I most wanted to establish is that throughout all nature there is one law, and that is this: when division (fission, the nuclear physicists like to call it) of any kind takes place, energy is absorbed or consumed and that energy is only released when union of some kind takes place.

My contention was, and still is, that while it may be simply molar union, as when the rain comes down to earth, or the more intimate chemical union as when fuel burns, it is still at that time that energy is released and, to bring about a separation, as when the water is evaporated up into the clouds, energy must be applied, as by the heat of the sun on the water, and this energy is absorbed or consumed.

Out of all the clouds of poly-syllabic verbiage which have appeared in the technical and popular press on the subject, the following facts appear.

In any quantity of Uranium there are two substances; both of them are Uranium. They differ slightly in their atomic structure, yet they are both Uranium. These substances are designated thus:

U 238 of which there is 99.3%  
U 235 of which there is 0.7%

In other words, each ton of Uranium contains fourteen pounds of U 235.

To separate these two substances requires the application of a large amount of energy, as does every refining or reducing process, but that is still molecular division and not atomic fission.

The numbers above are explained thus:

Each U 235 atom has 92 protons and  
143 neutrons  
Each U 238 atom has 92 protons and  
146 neutrons

The total of the two in each case gives the atomic number of the substance.

To produce heat in the possible commercial or industrial manner, the normal Uranium (99.3% of U 238 and 0.7% of U 235) is placed in tubes and by the giving up of one neutron from one of the U 235 atoms to the U 238 atoms a previously unknown substance named Plutonium, or U 239, is formed. In the process a large amount of energy, in the form of heat, is liberated. Of course, no installation on a commercial scale has, as far as we learn, been constructed yet, but the principle is known and seems to have been developed during the work on the bomb. There must be another product formed at the same time apparently, but I have found no

article yet telling what it is. Possibly U 234, of which traces are found in nature.

For the more explosive bomb purposes, it seems that more nearly pure U 235 must be used. Kept in relatively small masses, U 235 seems to be non-explosive but, when two small masses are brought together and their total is equal to the "critical" mass, the explosion takes place, and that is when the tremendous amount of energy is released. While there is no doubt that another product is formed at the time, the articles do not tell us what it is, or if it is known.

What I want to show is this:

In the postulated commercial or industrial uses of atomic energy, the energy is released when a neutron of U 235 joins an atom of U 238 to form Plutonium, or U 239.

In the bomb use of atomic energy, the energy is released at the instant that two critical masses of U 235 are brought together to form one critical or super-critical mass.

Thus the principle stated in the previous article, and in the second paragraph of this letter, still holds and, with the knowledge we now have of the appalling possibilities of energy release through ultra-chemical means, it behooves us to give some attention to the opportunities we are losing by our present political and social attitudes.

CHARLES F. DINGMAN  
Palmer, Mass.

Words fail to express our appreciation of *DESTINY* Magazine. It is rich in spiritual good and enlightenment to all who "have ears to hear." May God richly bless your endeavors.

HELEN L. CLARK  
Phoenix, Arizona

Your May *DESTINY* is a wonder. All are good but this is one of the best.

E. A. EASTMAN  
Los Angeles, Calif.

Am enjoying beyond measure your fine interpretation of many puzzling questions.

MRS. M. H. SHARP  
Duncan, Okla.

*DESTINY* is incomparable.

NETTIE C. GEEDING  
Harvey, Ill.

We especially appreciated the editorials in the June issue. Mr. Nabors' article is good, and "The Title Deeds to Palestine" by Rev. Springett and Mr. Rand's "One Gospel: Two Phases" are surpassingly fine."

WM. MARSHALL  
Rawlins, Wyo.

February issue came this morning. I liked the tone of the editorials; especially also your article, "The Purpose of Prophecy." It was not only good but also timely. The whole issue was fine.

CHARLES A. POWERS  
Jacksonville, Fla.

The numbers of [*DESTINY*] are fascinating and I cannot wait to finish another work I am reading to delve into your Editorial pages. I especially like that article in the February number, "God Save the King." My parents were from London.

L. AUGUSTA SHEPHERD  
Holdrege, Nebr.

## QUESTIONS

Q. Are Christians and non-Christians brothers and can both call God their Father?

J.S.C.  
Boston, Mass.

A. No. The Bible teaches that only those who say of God, "Abba, Father," are brothers. These are called of the Holy Spirit and can thus approach God. Jesus declared there were men who were of their father, the devil. The commonly accepted creed of the brotherhood of man and the Fatherhood of God is not Scriptural. Only through Jesus Christ can anyone call God his Father. To all others God is their Creator and coming Judge before whom they must give an account of their works.

Q. When repeating the Lord's prayer, we say, "Lead us not into temptation" and yet James declares, "God cannot be tempted with evil, neither tempteth he any man." But it is recorded in Genesis 22:1 that "God did tempt Abraham." How can you reconcile these statements?

W.R.S.  
Springfield, Ohio

A. The apparent discrepancy is due to translation. God did try, or test, Abraham, while James clearly shows God tempts no man to do evil. Ferrar Fenton renders the quotation from the Lord's prayer: "You will not lead us into temptation" and in a footnote says, "The above is the literal translation of the original Greek, retaining the Greek moods and tenses by the clearest English I could. The old versions, having been made from a Latin translation, could not reproduce the actual sense of the Saviour as given by the Evangelists."

Q. What is the distinction, if any, between the terms Hebrew, Israelite, Judah and Jew?

B. L. T.  
Houston, Texas

A. The word Hebrew comes from Eber, or Heber, a great-grandson of Shem. All the descendants of Shem are Semitic but not until this grandson was born did the race of Hebrews begin. Abraham, Isaac and Jacob were Semitic and also Hebrews in the line of Heber but not until Jacob's name was changed to Israel did the Israelites appear. All the descendants of Jacob are Israelites but only one of his sons was named Judah and his descendants were known by that tribal name. Following the division of the Kingdom the northern ten tribes became known as the House of Israel, a name never including either Judah or the Jews. The name Jew is a derivative of Judah and was applied to the remnant of the descendants of Judah who returned to Palestine after the Babylonian Captivity. Later, those who accepted Judaism, the Jewish religion, were called Jews though racially of other tribes or peoples. It is imperative that these distinctions be recognized and applied in the study of Scripture if one would understand the story the Bible tells.







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**A**LTHOUGH there are millions of Bibles in the United States, and the freedom to read them — people in America are, for the most part, poorly informed: not knowing what it contains.

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